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CANADIAN THESES ON MICROFICHE ***THÈSES CANADIENNES SUR MICROFICHE***

NAME OF AUTHOR/*NOM DE L'AUTEUR* ROGER J GRANT

TITLE OF THESIS/*TITRE DE LA THÈSE* AN ASSESSMENT OF A JUVENILE WILDERNESS CORRECTIONS PROGRAM

UNIVERSITY/*UNIVERSITÉ* UNIVERSITY OF ALBERTA

DEGREE FOR WHICH THESIS WAS PRESENTED/ *GRADE POUR LEQUEL CETTE THÈSE FUT PRÉSENTÉE* M.A.

YEAR THIS DEGREE CONFERRED/*ANNÉE D'OBTENTION DE CE GRADE* 1979.

NAME OF SUPERVISOR/*NOM DU DIRECTEUR DE THÈSE* DR H. A. SCOTT.

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THE UNIVERSITY OF ALBERTA

AN ASSESSMENT OF A JUVENILE WILDERNESS CORRECTION PROGRAM

by

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A THESIS

SUBMITTED TO THE FACULTY OF GRADUATE STUDIES AND RESEARCH

IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE DEGREE

OF MASTER OF ARTS

DEPARTMENT OF PHYSICAL EDUCATION

EDMONTON, ALBERTA

SPRING, 1979

THE UNIVERSITY OF ALBERTA

FACULTY OF GRADUATE STUDIES AND RESEARCH

The undersigned certify that they have read, and recommend to the Faculty of Graduate Studies and Research, for acceptance, a thesis entitled "An Assessment of a Juvenile Wilderness Correction Program" submitted by Roger J. Grant, in partial fulfilment of the requirements for the degree of Master of Arts.

Scott
Supervisor

Date Dec. 13, 1978

ABSTRACT

The concept of therapeutic wilderness camps for the rehabilitation of delinquent youth has been explored in this thesis. The purpose of this study was not only to measure the change in Self Concept and Locus of Control resulting from the camp, but also to describe the process and interaction which facilitates that change.

The program studied was Metchosin Camp situated on Vancouver Island in British Columbia. This camp was chosen for its short, diverse, and extensive program which seemed to capture all the essential elements in an "outward bound" approach to delinquency. Fifteen boys and three girls between the ages of 14 and 17 took part in the 28 day program. The Tennessee Self Concept Scale and the Rotter Internal-External Locus of Control Scale were administered to the 18 subjects before and after the camp. All subjects scored very low on their pre-tests, suggesting that the delinquents under study were troubled, unhappy, and disturbed persons who disliked themselves. Results from the post-tests showed a significant increase in both self concept and internal locus of control, suggesting that the aims of the camp to improve self concept were being realised.

When the self concept test was administered to the four camping groups, two groups showed a significant increase, one group showed an increase which was not significant, and the fourth group showed a decrease in self concept.

These findings suggest a positive correlation among the variables studied: age of participants, staff leadership training, as well as experience and style, and improved self concept. It was concluded that there is a need for future study of these variables, utilizing a greater number of subjects in order to increase the reliability of the results.

Although more extensive evaluation and research is required to isolate the elements of change, it cannot be denied that the "outward bound" type philosophy and techniques, as used by Metchosin Camp, provide a successful alternative form of therapeutic treatment for delinquents.

PREFACE

The initial idea for this research resulted from an attempt to teach delinquent students at my first school in Australia. It was there that I realised that experiences in the outdoors shared by the teachers and students opened up many seemingly closed avenues for communication and interaction.

After conducting a cross-Canada survey of existing government-financed programs, Metchosin Camp on Vancouver Island was selected for a detailed study. This camp was chosen because its progressive program contained all the essential elements in an "outward bound" approach to delinquency rehabilitation.

I greatly appreciated the opportunity provided by Metchosin Camp to allow me to study in greater detail the interaction and change in the behavior of delinquents resulting from their experiences in the outdoors. My time at Metchosin allowed me to describe the camp's general program and to assess its impact on the personalities of the participants as a whole. It also allowed me to live full-time, as a participant observer, with one particular group of five people.

The quantitative assessment of personal change in the campers as a whole and the general description of Metchosin as a program is felt to be fairly representative of that camp. The ethnographic data describing the interaction within one group is intended to give the reader an idea of the experiences of young offenders involved in a wilderness correction program. It is intended only to give the "flavor" of the human interactions and is not necessarily "representative" in any statistical sense of Metchosin. In fact, the particular group studied at Metchosin may not have been representative of the camp as a whole for the counselor was inexperienced and thus the results and observations of this particular group were less positive than the camp as a whole.

Due to the unique nature of each counselor and the individuals within each group, generalizations to other camps and groups would be spurious.

ACKNOWLEDGEMENTS

To the members of my committee, Dr. L. Lanier and Dr. W. Meloff, I would like to express my gratitude and appreciation for their guidance throughout the completion of this study.

To my chairman and advisor, Dr. H. A. Scott, special thanks are expressed for his invaluable counseling and encouragement.

I would like to thank Kathy Moore, Henry Hudson, James Chapman, and Mrs. Heather King for their varied assistance.

I would also like to express my thanks to the staff and graduates of Metchosin Camp for allowing me to be part of their lives for one summer.

Finally, I wish to acknowledge with deepest gratitude the assistance and encouragement from my wife, Anne, without whom this study and the years in Canada would not have been possible.

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CHAPTER I

STATEMENT OF THE PROBLEM

Introduction

The rehabilitation of delinquents has become one of the most coveted aims of society today. The materialization of this dream is far from accomplished. It seems that the only common element to all conventional approaches to rehabilitation is their failure, with the most disappointing aspect being the appallingly high recidivism rate.

It is because of this dismal record reflecting the inefficiency of our detention facilities that the new program using wilderness settings for rehabilitation has been taken up by the provinces of Canada with much hope and enthusiasm.

Most of the camps apply the "outward bound" philosophy as the directing force behind their programs. The Outward Bound School endeavours to "prepare young people for life, by revealing to them, through potentially dangerous activities and stress situations, the great stores of energy, ability and strength of character which they all possess" (Porter, 1975:4).

There seem to be several major advantages to the wilderness setting. Firstly, cost studies have shown that such programs are less costly to operate than traditional incarceration because the delinquents are involved for shorter periods of time and the outdoor camp is cheaper to run (Austad, 1976).

Secondly, wilderness activities provide an opportunity for close meaningful relationships to develop among all participants, that is, both staff and delinquents (Davies, 1976).

Thirdly, a wilderness environment provides a dramatic change from the delinquent's accustomed environment; this tends to invalidate his previous manipulative behavior and shock him into a state where he is more susceptible to social influences than can change his behavior (Matheson, 1970).

At present there is little comprehensive data on the use of wilderness camp programs as a rehabilitative technique. However, there is some suggestion that the "outward bound" philosophy applied to wilderness settings appears to have considerably higher success rates than conventional methods of treatment (Matheson, 1970). British Columbia's Boulder Bay Camp has shown that the recidivism rate of their graduates was significantly lower over a three year follow up period when compared to a control group from Haney Correctional Center (51.4% recidivism of Boulder Bay graduates, as opposed to 69.8% of the control group).

Incarceration has been in existence for two hundred years and we have solid data suggesting that it does not work. If nothing else, wilderness programs appear to be at least a healthy form of containment, infinitely preferable to traditional incarceration which perpetuates the criminal subculture.

Thus, what would seem to be required is a systematic critical evaluation of wilderness camp programs to see if they extend beyond a healthy form of containment.

Statement of Problem

The central purpose of this study was to examine critically and evaluate the wilderness approach to delinquent rehabilitation.

Pursuit of the central purpose involved several phases:

1. A critical assessment of the existing theory and practices concerning the wilderness approach to delinquent rehabilitation.
2. A comprehensive survey of existing Government programs.
3. The case study of a selected program typifying the most advanced methods in therapeutic wilderness camping.

The Need For the Study

Given that delinquents cause a great deal of material loss through theft and vandalism as well as the emotional strain their actions cause members of society, they are seen: by the legal system as chronic criminals; by the education system as underachievers, disruptive to the classroom setting; by families and communities, a constant source of frustration.

Further, the delinquents do not fulfill their potential to become productive citizens. Not only do all of the adults from society see these young people as basically unsuccessful, these adolescents view themselves as failures.

At present there are many delinquents who do not respond to traditional treatment methods. An alternative to these methods has been the use of wilderness camps as a rehabilitative technique. Although there has been increased government funding to wilderness camps, there is now a great pressure and need to evaluate the effectiveness of these camps.

Thus it was felt that there was a need to:

1. Research the claims in the current literature that wilderness programs have a positive influence on the participants with particular attention to measuring self concept changes.
2. Examine the existing programs, practices and evaluation techniques and to make recommendations for such programs in the future.
3. Extend previous research by determining the effects of a wilderness camping program on self concept and behavior in general.
4. Examine whether the involvement of girls in the same setting with boys is a feasible proposition.

Definition of Terms

Conceptual Definitions

Juvenile Delinquent: "Individuals are considered to be in a 'state of delinquency' if they violate a provision of the Criminal Code, or any other statute or by-law, if they are guilty of sexual immorality, or any similar form of vice, or if they are liable by reason of any other illegal act under the provision of any provincial statutes" (The Juvenile Delinquent Act).

Self Concept: ". . . the more or less organized perceptual object resulting from present and past self-observation . . . . [It is] what a person believes about himself" (Raimy, 1948:154).

"That aspect of the personality consisting of the individual's awareness and feelings about his own personal and social identity" (Popenoe, 1977:141).

Wilderness: To the delinquents who attended Metchosin camp, the physical settings of many of the activities, such as Vancouver Island's West Coast Trail, Great Central Lake and Forbidden Plateau, were in such great contrast to their urban environment that they were perceived to be wilderness. This perception arose out of the lack of contact with other people and the lack of evidence of human use of the physical settings. Thus when the term wilderness is used it should be thought of in this perceptual sense as well as the geographical sense.

Outward Bound Programs: "Essentially Outward Bound programs impel the participant to master a series of unique problem-solving tasks in a positive peer group setting and in a high impact environment which increases the participants' self-awareness, responsibility, esteem, and acceptance of others. The tasks consist of individual and group challenges, such as rock climbing, route finding, backpacking and solo camping. A program of such activities creates anxiety for the participant. But Outward Bound tasks are structured in favor of the participant positively adapting to his anxiety by mastering the tasks" (Golins, 1977:1).

Theoretical Perspective and Framework

Although a myriad of theories have been suggested to account for the existence of delinquent behavior and crime in our society, the author feels that there is no one single theory to explain adequately all types of delinquent behavior. When each theory is examined separately it seems to explain, and possibly account for one type of delinquent behavior, but when this same theory is applied to another set of delinquent actions it makes no sense at all.

It is for this reason that the material presented in this thesis is not examined in light of one particular theory but rather from a variety of different perspectives.

At this time we do not know what causes delinquency and thus we cannot adequately prevent delinquency. Certain conditions in society, such as crowding, increased social mobility and relative deprivation seem to suggest answers but every year society is faced with ever increasing numbers of delinquents.

Prevention measures are obviously past the point of being effective--society now crys for rehabilitation.

Although there is much debate about the effectiveness of rehabilitation (Bailey, 1966:153-160; Dalton, 1975:17-22; Martinson, 1975:22), the author feels that rehabilitation should still remain the aim of our criminal justice system. The alternatives of retribution and deterrence are inhumane and even less effective than rehabilitation.

The author feels that attitudes and norms of behavior can be changed and, when these changes do take place, a modification in actual overt behavior will follow.

The "outward bound" process seems to have captured some elements which facilitate change. The study of these elements will constitute the major portion of this thesis.

Organisation of the Study

Chapter I states the problem under study, defines the terms and gives the author's theoretical perspective and framework.

Chapter II reviews the literature available on wilderness camping for rehabilitative purposes and delinquency causational theories. A cross-Canada survey of existing Government financed programs is also presented.

Chapter III overviews the methodology and instrumentation of the study. An analysis of data and procedure are also explained.

Chapter IV gives a description of where the study was conducted and the program studied.

Chapter V presents the cast of characters who were closely observed during the study.

Chapter VI explains and describes the various leaders' roles in the camp as they saw them, and the techniques they used to implement the camp's goals.

Chapter VII describes in detail a day in the life of one counselor and one delinquent at the camp.

Chapter VIII presents the quantitative data which is supplemented by the qualitative data.

Chapter IX summarises the study and presents the conclusions and recommendations.

CHAPTER II

REVIEW OF LITERATURE AND EXISTING GOVERNMENT CAMPING PROGRAMS FOR DELINQUENTS

Introduction

The application of "outward bound" techniques to wilderness training is one of the newest innovations in the rehabilitation of juvenile offenders. The purpose of this chapter is to: 1) review the various theories of delinquency causation, 2) review the literature pertaining to the therapeutic use of wilderness camps, and 3) review the existing Government programs province by province.

Review of the Causational Factors of Delinquency

A review of the explanation of the causational factors of delinquency reminds one of the fable about the blind philosophers confronting for the first time that marvelous beast, the elephant. The blind man who felt the elephant's ear thought the animal resembled the leaf of the banana plant. The philosopher who grasped his tail described the elephant as rope-like. The one who felt his leg believed the elephant to be like the trunk of a tree. All the descriptions are partially true--as are the various theories of the causation of delinquent behavior (Nettler, 1978).

One of the aims of trying to identify and come to grips with causational factors of delinquency is that the notion of causation also carried with it the hope that correcting the causes will provide cures for the ills of delinquency. As Nettler points out, the behavior of aggregates, like the behavior of individuals, is probably generated in a dense system of causes, a system in which the roots of action are numerous, intertwined, and not uniformly entangled (Nettler, 1978:337). Delinquency is not merely the result of individual causes but the product of a "dense system," the disentanglement of which seems nearly impossible. Outlines of the causes of delinquency are always artificial. They can never do more than point to conditions whose impact is subject to "everything else that is happening." Since "everything else that happens" occurs uniquely in each historical instance, it becomes impossible to assign weights to each of the criminogenic conditions. These conditions can be listed, but they cannot be ranked in importance (Nettler, 1978:339).

These criminogenic conditions, according to Nettler, are:

1. Crowding
2. Relative deprivation
3. Child neglect and misuse of youth
4. Social mobility
5. Mass media
6. Movement of people
7. Comforting chemicals
8. Anarchy and authority
9. Laws and their enforcement

During man's existence almost every conceivable kind of explanation has been produced to explain the violation of the law. Here it is enough to note that, "at one time or another, crime and delinquency have been explained on the basis of race, defective physique, climate, capitalism, feeblemindedness, poverty, mental illness, lack of reaction, and a host of other causes" (Martin and Fitzpatrick, 1966:35). Even today some of these seemingly outmoded explanations have their champions.

Just as man has pointed to the cause of crime and delinquency with almost every conceivable explanation, he has also used almost every device imaginable in his efforts to prevent and control crime and delinquency.

> Banishment, mutilation and torture, capital punishment, imprisonment, religious meditation, forced labour, vocational training, social case work, psychotherapy, ridicule, opening-up the opportunity structures of education, work, and housing--all these and many more have been used, depending on the time and place. (Martin and Fitzpatrick, 1966:35)

It appears that the only thread uniting these seemingly diverse efforts is that of failure, with the most disappointing aspect being the appallingly high recidivism rate.

A theory of delinquency causation may be defined as any generalization used to interpret or explain such deviancy. Looking at all the theories as a whole, one could roughly divide them into two categories: 1) those theories which locate the causes of delinquency within the individual, and 2) those theories which locate the causes outside the individual, that is in society and its operating milieu.

The second group of theories will be discussed first. As Nettler (1978) had indicated, locating the social sites of different delinquency helps describe these activities, but some thinkers leap to the conclusion that the correlated conditions are causes. For example, those theories of ethnic, social class, and age-grade conflict would fit into this group.

Perhaps the most familiar and popular theories of the causes of delinquency are those theories citing socially induced stress. These theories developed and extended from Emile Durkheim (1951) and

Robert Merton's (1957) writings; in particular, Merton's work Social Structure and Anomie. In brief, Merton's theory was that great stress was placed by society on "success" without the equivalent stress being placed on institutional or legitimate means of gaining this success. The emphasis of Merton's theory of anomie then is on socially structured adaptation to failure. The focus in this theory is on problems of access to legitimate means of achieving the goals we share collectively.

Theoretical consideration of the socially structured deviant career routes was left to Cloward and Ohlin (1960), who argued that pressure and motivation toward deviance is not enough to explain the type of behavior that is pursued. They also try to account for the origin of delinquent subcultures. Cloward and Ohlin point out the importance of "opportunity structures" both legitimate and illegitimate, differentially organised on an ethnic and neighborhood basis as a means of explaining gory behavior (Martin and Fitzpatrick, 1966).

Another noted writer to expand on Merton's theories and to emphasize socially induced stresses as delinquency causation factors was Albert Cohen (1955). His theory states that adolescent boys of the lower class come together and form delinquent gangs as a reaction against the middle-class world which frustrates many lower-class boys in their desire for status. This he called the "reaction formation" explanation of delinquency.

Apart from the above theories that stress society's defects, a large number of theories point to conditions in the local areas where delinquency is concentrated. Theories citing deviant neighborhood and peer group traditions state that some areas with high delinquency rates are internally differentially organised both in terms of their social structure and culture. Thrasher (1936) points out that the slum child views the "gang" at first as a play group which meets the needs of a city child for fun and excitement. Standards of behavior are set by the group itself and often in opposition to the society at large. These play groups soon develop into gangs with a distinct entity which engage in crimes of a greater magnitude. Thrasher thus explains this "delinquent subculture" as a way of life that is rather naturally and rationally developed by groups of slum children in order to meet the needs they share in common.

Other theories locate causes of delinquency in the inability of the family, police, school, church and other adult agencies to get adolescents to behave as society's official values and norms specify they ought to behave. These theories assume that society has reached some consensus about what actions and behaviors are right or wrong. Conflict theorists such as Hirschi (1969) argue that this consensus does not really exist and that there are individuals who do not agree and even hold contrary values to the rest of society. Herbert Gans (1962) describes one such group in Boston. Gans describes an Italian, working-class enclave and highlights the fact that crime commonly attributed to the working-class may, in fact, only be attributed to one segment of that class.

Others, such as James Conant (1961) in Slums and Suburbs, attack schools that exist in the slum areas of big cities. He states that these slum schools only breed delinquency and that it is here that the need for the best that education can offer is imperative, rather than in the suburbs where the educational problems are easier to solve.

In earlier theoretical approaches, the agencies of social control have been primarily seen as reducing the magnitude of delinquency or, at worst, as having no effect at all. By contrast, the labeling theorists believe that, inadvertently, public agencies designed to alleviate social problems have become, in a very real sense, part of the problem themselves. Howard Becker (1963:18) states that "One of the most crucial steps in the process of building a stable pattern of deviant behavior is likely to be the experience of being caught and publicly labelled as deviant." Goffman (1961) points out that the imposition of a disreputable label sets in motion a process in which the individual's self-concept is stigmatized to the point where he or she becomes what others expect.

Others state that the labeling theorists do not explain the behaviors that lead to the application of labels (Nettler, 1978). Bordua (1961) points out that deviance is not entirely a matter of societal response, with no deviant stimulus. It is this very matter of deviant stimulus that is the primary question concerning those theories of delinquency causation which are individual-centered explanations.

The individual-centered theories ask the question: What's wrong with the individual delinquent? (Martin and Fitzpatrick, 1966). Cesare Lombroso (1835-1909) and his fellow positivists focused the attention of scientific criminology upon the physical characteristics of the individual offender. Lombroso started with his concept of the "born criminal" who displayed features of large jaws, protruding ears and other traits which, he argued, made the criminal resemble his more ape-like evolutionary ancestors.

Lombroso also cited mental illness in his explanation of crime. The biological approach to criminal behavior did not end with the Italian School and its critics. Heredity and mental retardation have long been cited as explanations of criminal and delinquent behavior, as suggested in the Jukes (1917) and the Kallikaks (1912) studies.

Edwin H. Sutherland (1947) put forward his theory of "differential association" as a causative theory of delinquency. Sutherland explained criminality by the character of the associations an individual establishes. If the balance of a youth's social exposure is in favor of delinquent teaching, there is a high possibility that he or she will internalize these teachings.

A significant improvement on the "differential association" idea is Daniel Glaser's (1956) concept of "differential identification." Glaser maintained that a youth can possibly associate with, or even live with, other delinquent persons and still retain a non-delinquent style of life. To be a delinquent, Glaser feels that one must take over the behaviors of the models with whom one identifies, and that these models do not have to be part of a face-to-face or person-to-person identification process, but can consist of relatively abstract reference groups or reference personalities.

Still another school of thought states that the causes of delinquency are personality maladjustments. These disorders are described as functional because they reveal no clear organic involvement in their development.

According to Martin and Fitzpatrick (1966:134), the most important name in this school of thought is that of Sigmund Freud. Also important are Alfred Adler, Carl Jung and Otto Rank. As applied to the cause of delinquency, the theories can be divided into two groups: the instinct theories, and the problem-solving theories.

The instinct theories relate the dominance of the id over the restraining forces of the ego and superego. The id is that part of the personality in which the desires and wishes that press for gratification, including aggressive and destructive impulses, are included.

Kate Friedlander (1947) is representative of the instinct theorists. She distinguishes between delinquents and non-delinquents on the basis that delinquents are without well-developed superegos and egos and are thus antisocial in behavior. Non-delinquents, on the other hand, have received sufficient love and gratification to develop a superego and conscience.

Contrary to the instinct theories, the problem-solving theories view delinquent behavior as "unconsciously contrived by the personality as a means of dealing with some problem of psychic adjustment arising out of conflicts among the id, ego and superego" (Martin and Fitzpatrick, 1966:135).

Research conducted along this line of thinking by William Healty and Augusta Bronner (1936) concluded that the child's antisocial behavior was an attempt to reduce inner tension to maintain a psychological balance.

> For the various consumers of the [above] explanations, how satisfactory the different theories are is only in small part a function of how logical they are. The study of criminal conduct and of society's responses to it, is approached out of concern. This concern has moral roots. The moral conceptions, in turn, affect policies and politics. The morality that determines what we would like to see done politically, influences our choice of an explanation of crime. (Nettler, 1978:336)

Review of Literature Pertaining to the Therapeutic Use of Wilderness Camps

The related literature on camps used for specialized groups tends to be rather descriptive in nature.

The use of the wilderness setting for rehabilitation is not new. Reports as early as the 1930's made claims of the benefit of such practices (Grubb, 1943; Hoffman, 1949; Gilbert and Wrightson, 1948).

Benoit (1969), who emphasizes the defects in the societal milieu as a causational factor in delinquency, gives reference to two camps designed for boys aged 10 to 13 years old as a means of getting delinquents away from the hostility and the heat of inner city slums. After encouraging observations were obtained from this first camp, a second camp was established for 15 year old delinquent boys. These boys were described as being ungovernable and runaways and it was hoped that the camp environment would teach these boys basic work habits and cooperation. Also following along the theory that delinquency was the result of individual-centered explanations, it was hoped that the camp would provide a safe way for the delinquents to act out their frustrations. Besides the fact that this camp in the time period from 1967 to 1968 contributed a total of 20,829 man-days useful service to the community, a two year follow up of the boys revealed that 6 out of 10 of the boys who completed the program had not been arrested since their involvement in the forestry camp.

Weber (1960) took a critical look at work camps for juvenile delinquents. These camps were designed to teach the delinquents to meet the demands of full time employment while, at the same time, providing a positive learning experience. Weber criticizes this approach for removing the boys from urban life and hence the opportunities for urban private employment. He stated that the camps neglected at least one of three important development areas, namely, work, education and treatment. Weber felt that the approach was not extensive or varied enough. He states that failure was the result of:

1. Poor administration;
2. Inadequate funding;
3. Failure to specify means to the camps aims;
4. Failure to spell out the objectives of the camp.

Goodyear (1968) has summarized the preliminary results of an experiment conducted by the Massachusetts Division of Youth Services using "outward bound" techniques on two groups of 30 delinquent boys sent to the Outward Bound School. A comparable control group was formed in a conventional institution. The groups who attended the Outward Bound School participated and lived with non-delinquent youth. The results obtained from the camp showed that the delinquents who were involved in the integrated groups had a significant improvement in self concept and behavior. The control group showed no significant improvement in behavior or self concept. Recidivism for the boys in the Outward Bound School program was 40% lower than that of the control group after one year on parole.

Lavelle and Kreyes (1977) pointed out that self concept tests and other standardized test instruments have frequently been used to determine the influence of outdoor experiences. The positive change between pre-test and post-test administrations of the instruments was used to support the therapeutic use of outdoor experiences. A variety of other measures have been used less frequently, including behavior ratings, personality measures, behavior checklists, and others.

After reviewing literature and studies on self concept of juvenile delinquents, Fitts and Hammer (1969) summarize their conclusions as follows:

> It is clear that delinquent populations do differ markedly from non-delinquents in their self concepts. Their self concepts are more negative, more uncertain, more variable, and more conflicted . . . . Delinquents are down on society and often in conflict with society, but it seems safe to conclude that they have the same difficulties with themselves. (Fitts and Hammer, 1969:20)

Howard (1970:27) used the Tennessee Self Concept Scale (Fitts, 1965) to assess the effects of an outdoor survival training program on 25 juvenile subjects. The subjects were tested immediately before the 26 day training experience and again after the camp. Howard used the counseling form which tests 19 aspects of the self. His testing indicated significant changes on 13 of the 19 scales. Howard reports, ". . . on almost every scale the post-testing mean moved closer to the national mean." Howard's subjects reported an improved self image in social, moral-ethical, physical, personal, and family self.

Adams (1969) also used the Tennessee Self Concept Scale to evaluate the effects of 30 days of survival training on 19 institutionalized adolescents. Adams reported a significant change in the mean self concept of the participants.

A recent study conducted in Alberta by Pierre Berube (1976) for the Westfield Treatment Centre reported no significant change in self concept after testing six behaviorally disturbed boys with the Tennessee Self Concept Scale.

William Porter (1975) suggested that all outdoor therapeutic intervention programs may be divided into two groups: 1) survival training, and 2) outdoor therapeutic camping programs.

In the latter program, the foremost goal is personal growth development (that is, attitudinal change and behavioral change through the medium of wilderness); the use of survival training is merely an instrument of the total program, not its primary concern. "Both types of programs are similar in nature, however, their priorities are reversed" (Porter, 1975:3).

Willman and Chun (1973) stated that the predominant feature of the wilderness camping experience for juvenile delinquents is that the physical limits of the individual's capabilities are challenged and expanded by the various activities. This expansion can involve a re-examination of the person's own values (Cumming, 1970).

The Outward Bound Schools have been the predominant source of research into the influence of survival training on self concept. According to a survey conducted in Canada by J. Austad (1978:8), "without exception all camps being used as vehicles of behavior modification used some form of the 'outward bound' concept with local modifications." In view of the long and successful history of Outward Bound Schools, a complete description is in order. The Outward Bound Schools were established in England in 1942 by Dr. Kurt Hahn in an attempt to reduce the high mortality rate among the members of the Merchant Marine who survived the loss of a ship at sea (Craddock, 1968:106-8). It was the younger sailors, ages 16 to 25, who were most frequently dying while exposed in life rafts at sea. These young men were more physically fit than the older men who survived. The conclusion drawn from this phenomena was that the younger men had not had the opportunity to test the limits of their endurance and, not knowing their inner strength, simply gave up and died. Based on this assumption, the Outward Bound School program was established to provide young men with the opportunity to discover their own potential. Not only was the development of fitness in the young seamen stressed, but also the structuring of stressful situations to establish self confidence and a more positive self-image through successful challenging experiences.

The Outward Bound School in Keremeos, British Columbia, stated that it, ". . . prepares young people for life, by revealing to them, through potentially dangerous activities and stress situations, the great stores of energy, ability, and strength of character which they all possess." This statement from the school's brochure indicates that Outward Bound seeks to uncover behavior and values that are already within the individual. "Change induced by Outward Bound is that of internalization, the most powerful and durable form of change" (Kelman, 1963:130).

Outward Bound School programs are run in various locations around the world. Greenbank (1963) described one special type of camp which was developed for girls using the same program as the boys. Outward Bound in Rhodesia has a special camp which was developed to help young men learn to accept other races (Time's Education Supplement, 1962). Craddock (1968:106-8) reported that several United States companies were using Outward Bound camps for developing their managerial staff. Britain and Germany began sending thousands of high school boys to Outward Bound camps (Pickard, 1968:20-22).

The Outward Bound Process

It is important at this stage to distinguish between the process of Outward Bound and the program of Outward Bound. A process exists as a generalized series of conditions, events and objects which interact to produce a desired effect. A program, on the other hand, is a distillation of the process. It exists as a specific set of activities and as a sequence of events for a specific population, limited in space and time (Walsh and Golins, 1976).

Figure I presents a flow chart adopted from the Walsh and Golins (1976:16) model of the Outward Bound process.

The instructors intervene throughout the process as translators, initiators, trainers, maintainers, authority figures and, most importantly, models of proper, realistic and appropriate behavior.

Subsequently, Outward Bound courses were explored as an alternative to the institutional placement of juvenile delinquents (Kelly and Baer, 1968). They reported (1969:3), "Outward Bound is a desirable short-term means of promoting positive change in social attitudes and self-concept in male delinquents." They came to this conclusion after testing some 60 male delinquents with the Jesness Self Concept Inventory Test before and after participating in an Outward Bound program. In a review of this study, Armitage (1975) stated four assumptions which formed the basis of the study:

1. That the delinquent has a very poor self-concept and several personality deficiencies.
2. That programs which were based largely on cognitive therapies to that point had very little success, possibly due to the fact that delinquents use action to resolve conflict.
3. Other studies indicate that activity programs had positive effects on the self-concept of adolescents in general, but not specifically on delinquents.

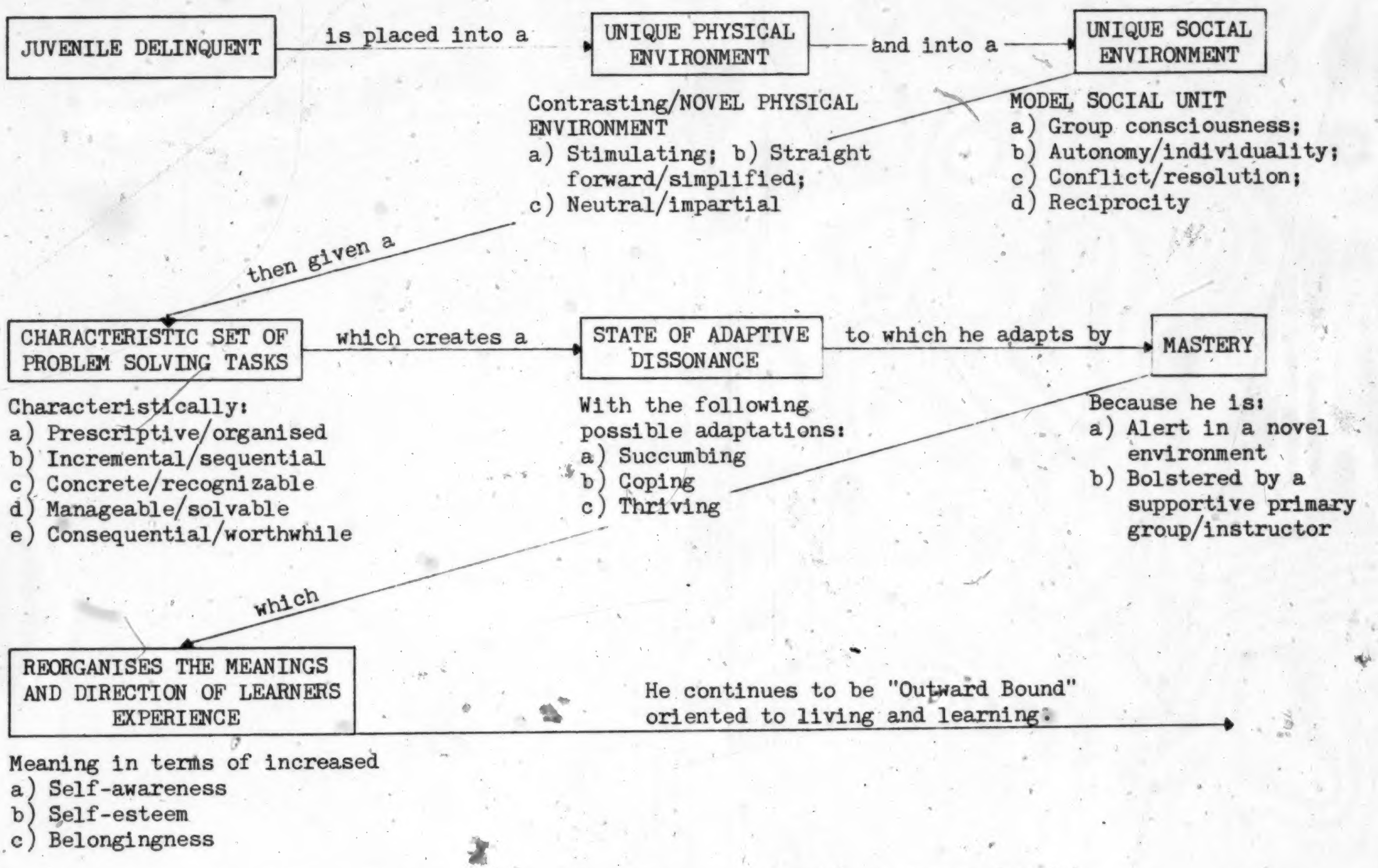

JUVENILE DELINQUENT
is placed into a
UNIQUE PHYSICAL ENVIRONMENT
and into a
UNIQUE SOCIAL ENVIRONMENT
Contrasting/NOVEL PHYSICAL ENVIRONMENT
a) Stimulating; b) Straight forward/simplified;
c) Neutral/impartial
MODEL SOCIAL UNIT
a) Group consciousness;
b) Autonomy/individuality;
c) Conflict/resolution;
d) Reciprocity
then given a
CHARACTERISTIC SET OF PROBLEM SOLVING TASKS
which creates a
STATE OF ADAPTIVE DISSONANCE
to which he adapts by
MASTERY
Characteristically:
a) Prescriptive/organised
b) Incremental/sequential
c) Concrete/recognizable
d) Manageable/solvable
e) Consequential/worthwhile
With the following possible adaptations:
a) Succumbing
b) Coping
c) Thriving
Because he is:
a) Alert in a novel environment
b) Bolstered by a supportive primary group/instructor
which
REORGANISES THE MEANINGS AND DIRECTION OF LEARNERS EXPERIENCE
He continues to be "Outward Bound" oriented to living and learning.
Meaning in terms of increased
a) Self-awareness
b) Self-esteem
c) Belongingness

Figure I. The Outward Bound Process. (Walsh and Golins, 1976.)

4. That a basic assumption to Outward Bound is that a person cannot simply be told of what he is made, but he must experience it himself.

As a result of the program mentioned above by Kelly and Baer significant changes were claimed in the area of social maladjustment, value orientation, autism, alienation, manifest aggression and repression. Little or no significant change was noted in the area of immaturity, withdrawal, social anxiety and denial (Armitage, 1975:137).

Kelly and Baer (1969:27) concluded, "It seems that a close association with nondelinquent peers in a setting of severe physical challenge may provide delinquents an opportunity for improving self-concept and social attitudes."

Similar positive results with juvenile delinquents were obtained by Payne, Drummond, and Lunghi (1970), VanderWilt and Klocke (1971), and Alexander (1969).

Kelly and Baer (1971) conducted another study with the cooperation of the Hurricane Island, Minnesota and Colorado Outward Bound Schools. One hundred and twenty 15 to 17 year old male juvenile delinquents were included in the study. They were divided into two groups of 60; one group being divided among the Outward Bound Schools and the other treated in the routine manner.

Armstrong (1975) states that the programs in Hurricane Island and Colorado Outward Bound Schools were characterized by:

1. A lack of any attempt to meet the individual needs of the participants;
2. A requirement that all the participants adapt to the standards of the school;
3. Little interpretation of the meaning of the experience to

the participants, and

4. A program which emphasized dangerous and exciting activities;

while the Minnesota school gave greater attention to low danger and excitement with greater concern for spiritual development and interpersonal relationships.

The success or failure of the two programs was gauged by the recidivism rate of the participants. Recidivism was defined as a return to a juvenile institution or commitment to an adult institution within one year after parole. The group of 60 boys handled in the "routine manner" demonstrated a recidivism rate of 40%. However, the group in the Outward Bound schools demonstrated a recidivism rate of only 20%.

This study also revealed an interesting comparison between the different Outward Bound schools, with the Colorado school reporting the lowest recidivism rate of 0%. The Minnesota school had the highest rate with 42%, while the Hurricane Island school reported an 11% recidivism rate.

Kelly and Baer (1971) concluded: "The results appear to support the belief that delinquent adolescents are action-oriented and respond to programs which challenge them in a sphere of physical activity."

Willman and Chun (1973) designed a unique program combining the Outward Bound elements from the Colorado school with a work-therapy program. They called this new program "Homeward Bound." The program lasted six weeks and involved severe physical challenge and hard physical work. Their results after a follow-up period of 14 months were remarkably similar to the study conducted by Kelly and Baer some two years earlier. The Homeward Bound group demonstrated a 20.8% recidivism rate as compared with a 42.7% recidivism rate of the control group (Eilman, 1973).

In an "outward bound" program at Lakeview Forest camp on Vancouver Island, graduates had a 32% recidivism rate, while their control group had a 56% recidivism rate (Goodyear, 1968).

The Boulder Bay experiment in British Columbia established a four month program based on "outward bound" philosophy (Matheson, 1970). All of the participants had at least one previous arrest and approximately two-thirds had been in an institution. The recidivism rate of Boulder Bay graduates over a three year follow up period was significantly lower with 51.4% recidivism as compared to 69.8% of the control group from the Haney Correctional Centre (Thorvaldson and Matheson, 1974).

Summary

The early development of therapeutic wilderness programs has been discussed. At first the wilderness setting was used merely to remove the delinquent from the hostility and heat of the inner city. Due to the encouraging response to these early programs, many camps then took on the responsibility of work camps that endeavored to change the work habits and cooperation of the participants.

Starting in the late 1960's and continuing until today, the majority of camps have adopted the "outward bound" approach of action-oriented programs which challenge the delinquents in the sphere of physical activity. Matheson (1970), Kelly and Baer (1971), and Willman and Chun (1973) have all reported significant lowering of the high recidivism rates for delinquents attending these outward bound camps.

Although many of the camps discussed and research reviewed state that they follow the "outward bound" philosophy and techniques, it is very difficult to compare the results from one piece of research or camp to the next. The reason for this difficulty lies in the fact that different leaders and instructors interpret the "outward bound" philosophy and techniques in many different ways. Also, each individual leader's approach and style can greatly affect self concept and other measures that have been used to judge the success or failure of each camp. Thus comparison between camps and research is impossible.

Despite this limitation, the encouraging results of research and camps has led to the expansion of the "outward bound" approach to rehabilitation in Canada by the Provincial Departments of the Attorney General.

A Cross-Canada Survey of Existing Government Financed Programs

The use of "wilderness" camps and the "outward bound" principle is gaining ever-increasing interest across Canada as a suitable means of rehabilitation for delinquents. Today it seems that the Western Provinces are leading the way--namely British Columbia, Alberta, and Saskatchewan. The provinces of Ontario, Saskatchewan, Alberta, and British Columbia all fund such training facilities and the North West Territories contracts out a portion of their program.

The following is a brief list of facilities existent in Canada with a description of some of the programs.

Federal Government

The Canadian Penitentiary Service does not operate a wilderness program at this time. The wilderness program concept has been favored by provincial jurisdiction for a number of reasons: their offenders are generally younger and are serving much smaller sentences; the crimes are generally less serious and consequently the security ratings are lower.

In cases where it is felt that offenders could benefit considerably by placement in an outward bound--or wilderness--type program, the Federal Government does have an exchange of services agreement with 9 of the 10 provinces (Ontario excluded) in which federal inmates can be transferred into provincial custody and vice-versa. This is seen by the Federal Government as a viable alternative to establishing its own wilderness operation. However, a recent report to Parliament by the Parliamentary Sub-committee established to enquire into the Penitentiary System in Canada did make a recommendation that at least one wilderness camp for native peoples and northern residents accustomed to life in remote areas should be established (Oleniuk, 1978).

British Columbia

In British Columbia there were five camps funded by the Province. These are:

1. Lakeview Youth Containment Camp, Campbell River.
2. Centre Creek Youth Containment Camp, Chilliwack.
3. Metchosin Camp, Victoria.

4. Porteau Cove Camp, West Vancouver.

5. Program D.A.S.H., Sandis.

All the above camps are based on the "outward bound" type of course. The author will now describe the philosophy, program objectives and methods used at Program D.A.S.H., which is representative of the above five camps and many of the camps based on the outward bound principle.

Program: Development of Attitudes, Skills and Habits (D.A.S.H.). The D.A.S.H. program is a nine week attendance program made up of male and female juvenile offenders between the ages of 14 to 19 years. They have been referred to the program by their Probation Officers through the Provincial Court systems. They are ordered to attend by an Adjudication originated by a Judge.

Once the juveniles arrive at the camp they are grouped into teams of 10 students. The male and female students are in separate teams. Three teams are operating at any one time for a total student population of 30.

D.A.S.H. program objectives: Through a wilderness challenge process, in accordance with campers' needs, D.A.S.H. attempts to develop a positive growth in all probationers' personal characteristics and a deeper knowledge of how to effectively relate to themselves, their parents, peers, and authority, as follows:

Development of Attitudes--to provide the opportunity to expand and develop an attitude that will be beneficial to both themselves and society. D.A.S.H. hopes to ahieve this through a structured work and recreation program which provides individual and group challenge. The ultimate goal is to enable the individual to build a realistic positive approach to their future.

Skills--to develop, according to their individual needs, some social and physical skills, that may be useful when they return to the community. This may be realized through a series of challenging experiences presented to the probationer, individually and in a group situation. These experiences are designed to make the probationers aware of their personal characteristics, giving them the opportunity to develop, in a more positive way, their own personality and method at problem solving.

Habits--to develop socially acceptable habits through staff example and a structured work and recreational program.

Course outline: The D.A.S.H. program is a nine week attendance program broken down into three, three week stages. This allows for a more careful evaluation of the students' progress throughout the program in order to facilitate more personal attention to individual needs.

Stage I. Basically work oriented to strengthen the individual's physical and mental well-being as well as introducing individual and group challenges in a supervised work setting. The following are other areas stressed in Stage I:

- personal and group hygiene
- introduction to group living standards
- letter writing
- basic communication skills
- personal conduct

- bush first aid which is a certified course
- care and use of tools and equipment
- fire prevention in the bush and camp setting
- C.O.R.E. (Conservation and Outdoor Recreation Education Program) which is a certified course.

All of these activities are used as tools to develop the skills needed to realize the objectives of the Program. Mastering these skills, the individual becomes more aware of his own needs as well as the needs of others around him.

Stage II. The second stage involves training in the following areas:

- all aspects of campcraft, i.e., fires, shelters, cooking, outdoor appreciation
- canoe training
- St. John's Ambulance Standard First Aid
- map and compass
- rappelling and cliff rescue
- C.O.R.E. training
- backpacking
- along with snowshoeing, cross country skiing and ice work during the winter
- traps and snares.

All of these areas of training allow the individual to build and strengthen personal character in self-discipline, self-motivation, confidence building and group living, all geared to having him realize the objectives of the Program before he leaves and returns to his position in society.

There is a full recreation and sports program throughout the course to build up the strength of the students in order to be able to cope with the rigors of hiking and canoeing.

During the second stage the troops are involved with the staff and their Probation Officers in pre-graduation planning and job skills training to ensure they have something positive to look forward to upon graduation.

Stage III. The last three weeks of the D.A.S.H. program involve putting all of the outdoor and personal skills learned in the first two stages to practical use. The troop is involved in canoe expeditions and mountain expeditions of four day endurance that tests their ability in all the outdoor skills learned to date. The troop does a final expedition where they climb one of the numerous mountain peaks in the area ranging from 5,000 to 8,000 feet in height.

The troop is involved in community work as well. This shows the troop members more positive sides of our society and allows them to get involved with a positive force outside the program. Such things as trail building for the Parks Branch, working with retarded children, earning evenings out to movies, etc., are some of the avenues taken during community involvement.

The last phase of D.A.S.H. training is a three day Solo. Each participant is placed in a restricted area where he functions as a single entity in tune with nature. This is a time for reflection, contemplation and planning.

The course ends with a Graduation Ceremony attended by all those invited by the troop members. This ceremony is completely planned and conducted by the troop members themselves.

Upon successful completion of the D.A.S.H. program, the student receives a shoulder patch and a formal certificate and, equally important, a written evaluation from the program to the Probation Officer as to the student's progress through the program; the condition of probation is one of successfully completing the program.

The program is one where the individual has an opportunity to experience positive growth, test new found wings of character and develop a sincere desire to become a positive influence in society. This is done in the D.A.S.H. program by allowing the staff and students alike to experience life at its fullest thus not leaving room for the now accepted practices of some of our youth (Stiles, 1978).

Alberta

At present there seems to be two major base camps in Alberta for young offenders and juveniles. These are:

1. "Enviros"
2. Nordegg.

According to Mr. Davies (1978) there are many more private and community sponsored camps. His department also runs Weekend Wilderness programs during the year.

The two major base camps will now be described in more detail.

Enviros. Enviros is a program which has been designed to provide for the rehabilitation of hard-core juvenile delinquents. The program creates a new, suitable living environment for these youth, where correct decisions will incur praise and incorrect decisions will incur punishment.

The directors believe that the most suitable environment in which to learn the essential lessons of human co-existence is one which is simple, yet physically and emotionally demanding--the wilderness. The youth must carry out basic responsibilities or regularly compromise his survival, for it is believed that generally these youth will have lost all values save one, the will to survive.

The Program: Step I. "Outward bound," wilderness therapy and survival school. "In this first stage of the program there will be a great deal of physical exercise and danger: long mountain treks, whitewater canoeing, serious rockwork and climbing. For the first time in many of the youths' lives the word honest will apply for they will have earned 'honest sweat'" (Rose, 1975).

Step II. Isolated rural living. In this stage with the same leaders and peers as in Stage I, the youth will be given time to build a "new life" based on a new image of himself. He will also be taught mathematics, writing and remedial reading. Life on this "farm" will include the same imperatives as existed previously. Initially the program requires participation in developing the "farm"; subsequently there will be the responsibility of caring for animals and for productive enterprises such as pole cutting, fencing and clearing.

While the youth is living in the farm community, he will begin to plan his return to the urban society under the tutelage of the liaison teacher-counselor.

Step III. "Re-entering the community." Moving into the city will mean schools have to be contacted, and living accommodation searched for since many of the children's families will be an unsuitable place for them to continue to develop. Also, the youth will be introduced to the worthwhile experiences of the urban community such as recreation programs, youth clubs, volunteer work, and earning money. The counselor and staff act as an advocate for the youth during this difficult final stage.

Nordegg. Old program: The minimum security institution that was established in the "ghost" town of Nordegg was operated by the Alberta Correctional Service to provide young inmates with an alternative to the customary method of incarceration. This alternative presented an opportunity for inmates to work at forestry camps for the duration of their jail sentence. Correctional officers assumed the major responsibility for the supervision of the inmates at these work camps. From its inception the camp served two basic functions: 1) To provide inmates with an alternative to the traditional method of incarceration, and 2) to provide the Alberta Forest Service with a source of labor.

Emerging program: The Wilderness Challenge Program was introduced at Nordegg during the summer of 1976. This program adopted the view that certain offenders can benefit from physical challenge and group influence in addition to manual labor.

Thus a third function was introduced: 3) to provide a rehabilitation program for inmates.

An examination of the four phases comprising the Wilderness Challenge Program follows:

Phase I. This phase consisted of a 30 day short term component (for short termers) or a 60 day normal component. The sequence of 10 days work and 5 days expedition was cyclically repeated. Each succeeding expedition had inmates assume greater responsibility in supervision, direction and planning.

Program objectives: bush skills, first aid, survival and training, map and compass, search and rescue, fire suppression (summer only).

At the completion of Phase I, there were three possible promotions:

1. Inmates were promoted to Phase II.
2. Inmates deemed unable to benefit from Phase II were assigned for special work duties.
3. Inmates who were unable to function within the program were returned to the parent correctional institution.

Phase II. This phase did not differ substantially from Phase I. The instruction program became more detailed and in depth; the expeditions were more challenging, e.g., higher mountains, higher level of rapids to canoe, etc.

Phase III (the Outward Venture Program). The Outward Venture Program was a physically demanding course up to 24 days in duration. There were two groups with approximately 12 inmates in each group. These two groups functioned independently of each other.

Outward Venture Winter Program:

1. Obstacle and rope courses
2. Ski expeditions (3 days)

3. Expedition to caves and snow cave building
4. Rock climbing and rappelling and search and rescue
5. Solo
6. Marathon run.

Phase IV (release back into community). There were three options at this phase:

1. Work Option: Alberta Forest Service hires inmates on a daily basis. These inmates received five dollars per day.
2. Day Parole: Work at a nearby saw-mill; at a nearby resort; at the Nordegg depot of Alberta Highways Department. The inmate returned to Nordegg each night. He received a regular wage. These inmates were subject to room and board fees.
3. Transfer to Community Corrections: A Terminal Temporary Absence Permit was required for a transfer to a community program, e.g., Belmont halfway house.

The emphasis in the total program is fivefold:

1. An action-oriented, outdoor learning experience;
2. A series of carefully constructed challenges, each more demanding than the last, to help the clients realize their potential, and develop a desire for achievement and self-actualization;
3. Conservation and man's responsibility to protect his wilderness heritage;
4. To develop an appreciation of the outdoors;
5. To train, to guide and counsel the inmate in various social

and life skills. (Davies, 1978)

Saskatchewan

The two camps in Saskatchewan are both run by societies independent of governments and they accept youths on referral, funded through child welfare and court wardship.

Camp Ranch Ehrlo and Camp Klahanie have both been subject to a judicial enquiry (Maher Report) and thus information about these programs has been impossible to get.

The recommendations of the Maher Report are as follows:

> 1. That the Government take advantage of the use of resources provided by non-profit organizations of the calibre of the Ranch Ehrlo Society in attempting to resolve the problems of juvenile delinquency.
>
> 2. That the concept of wilderness challenge camps be fostered and encouraged providing they are structured as part of a program of rehabilitation conducted along the lines of the operation of the Ranch Ehrlo Society.
>
> (Maher Report, p. 88)

Manitoba

Manitoba has no wilderness programs. They do have three work camps which, at this point, do not have any Outward Bound programming included in the program (Lawrence, 1978).

Ontario

The Ontario Ministry of Community and Social Services conducts two camps, both of which operate under the D.A.R.E. concept. D.A.R.E. stands for Development through Adventure, Responsibility and Education. The two D.A.R.E. camps, one at Portage Lake and the other at Wendigo Lake, provide programs which combine academic training with vigorous outdoor activity and are aimed at helping youngsters develop a sense of purpose and to be self-reliant. The students go through three phases each designed to force the youth to reach out for a goal he previously considered to be beyond his capacity. He must attain a required standard of proficiency before going on to the next stage in the program.

Project D.A.R.E., Portage Lake, will be discussed in greater detail below.

Portage Lake--50 miles from Sudbury. The camp can accommodate some 36 boys in three dormitories. Other facilities include a kitchen, dining-room, workshop, classroom, and chapel.

The program is divided into three phases:

Phase I: Emphasis is placed on the application of science in a natural environment. Students receive instruction in woodcutting, portage trails, shelters, map reading, botany, zoology, and rescue and survival techniques.

Phase II: Each student can select one of two programs. The first involves the practical application of bush skills for various projects; for example, maple sugar operations and lumbering. The second involves horseback riding. Each student in this area is assigned a horse for the duration of the program and is taught correct practices for looking after the horse as well as basic riding skills.

Phase III: (Outward adventure) Includes, during the summer months, strenuous rock climbing, canoe and kayak trips, sailing expeditions, cross-country hiking, and a five-day solo stay in the woods many miles from the main camp. During the winter, Phase III consists of skiing, snowshoeing, rock climbing, and group survival expedition. The winter solo is for three days. (Speer, 1978)

Quebec

In Quebec very few centers have chosen to base their programs or parts of their program on outdoor wilderness activities. Some centers are still working with small groups on an experimental basis and, because of this, they were not willing to give out details (Berhier, 1978).

Prince Edward Island

According to Lynch (1978) there are no wilderness or similar types of correctional camps or programs in operation in Prince Edward Island due to the smallness of the province.

Nova Scotia

A number of provincial inmates have been able to participate in a program known as Atlantic Outreach. This program is operated under the auspices of the National Parole Service. In this program certain selected inmates participate in a three week course along the Atlantic coast involving the use of whaler boats. The inmates are taught team cooperation, responsibility, and basic survival skills. A number of smaller three day excursions are also carried out by the National Parole Service, involving provincial inmates. These excursions usually involve hiking and overnight camping trips. They are conducted and led by instructors who have been certified by the Outward Bound School (Baldwin, 1978).

North West Territories

The N.W.T. Correctional Service has wilderness camp programs associated with all its facilities for male prisoners.

The camp affiliated with Yellowknife Correctional Center is operated by Quyta Holdings Limited on a contractural arrangement. Inmates are instructed in traditional skills such as hunting and trapping, bush survival and log cabin construction.

Another camp is operated by South Mackenzie Correctional Center on Great Slave Lake. Inmates are taught commercial fishing, with a secondary emphasis on hunting and trapping.

An "outward bound" program at Frobisher Bay only involves Inuit inmates who accompany experienced Inuit guards on scheduled hunting and trapping trips. Inmates are also trained in the use of firearms, snowmobiles and related equipment associated with sealing, whaling, caribou hunting, fishing, and fox trapping (Britton, 1978).

Yukon Territory

The use of wilderness experiences with trainees at the Whitehorse Correctional Institution began three years ago. Today the program is being expanded under the direction of Mr. J. Austad (1978) who has recommended that a four phase program be used.

Phase I: (four to six weeks)

1. Cabin life skills (chores)
2. Map and compass navigation training
3. Logging, woods safety, and tool handling
4. Basic survival theory classes with written examinations
5. Ground search and evacuation training

6. Environmental awareness and conservation training
7. First aid certificate training
8. Small water craft safety.

These courses would be conducted from 8 a.m. until 7 p.m.

Phase II: (open ended) Mobile camps to work in projects for different branches of local and federal governments, i.e., Forest Service, National Historic Sites, etc.

Crafts would be a compulsory aspect of Phase II and, hopefully, all inmates would use equipment that they constructed during this phase when they proceeded to Phase III.

Phase III: (24-28 days) This phase will be the "outward bound" section of the course.

Summer: Day 1: Intake--equipment issue, obstacle course
Day 2: Obstacle course--climbing I
Day 3: Obstacle course--climbing II
Day 4: Canoe instruction
Day 5: Trip preparation
Day 6: Expedition I--alpine walk and survival
Day 7: Continue expedition I
Day 8: Return from expedition
Day 9: Climbing III--summit climb of local peak
Day 10: Canoeing instruction--river
Day 11: Trip preparation
Day 12: Expedition II--canoeing--river
Day 13: Canoeing--river
Day 14: Canoeing--river

Day 15: Canoeing--river
Day 16: Climbing IV--ascent of major peak
Day 17: Climbing IV
Day 18: Climbing IV
Day 19: Sixty mile walk
Day 20: Continue sixty mile walk
Day 21: Continue sixty mile walk
Day 22: Complete sixty mile walk, repair equipment
Day 23: Depart on solo survival
Day 24: Continue solo survival
Day 25: Continue solo survival
Day 26: Return from solo survival
Day 27: Intergroup competition--graduation day
Day 28: Transfer to Phase IV.

Phase IV: This phase would consist of project work, base camp maintenance and services. The inmates would have all privileges and live independently in separate quarters. The purpose of this phase is to entrust the inmate with further self-responsibility and decision making powers. This phase would require minimal supervision and control unless inmate's actions dictate otherwise. An early release would be desirable at this point, with a follow-up by probation and job placement authorities (Mounsey, 1978).

Summary

Conventional methods for treating delinquents tend to produce a temporary behavioral change through compliance, but in the long run they serve mainly to reinforce the delinquent's deviant behavior.

An "outward bound" philosophy applied to training schools in a wilderness setting appears to have considerable potential for higher success rates. Behavioral changes in these programs may be the result of internalization that has been brought about through a change in the environmental structure, as well as the social structure.

A further benefit of the "wilderness" alternative method of rehabilitation beyond their higher success rate, is the substantially reduced cost of maintenance. Since most alternative programs are from one-quarter to one-half the length of conventional programs, their cost per boy decreases proportionately. Although smaller groups are utilized in the wilderness alternative methods, the same number of boys can be accommodated over a year due to the more rapid turn-over period.

There are many reasons and theories put forward to explain delinquency but, at present, no one theory can adequately explain all delinquency. Because of this, no one technique for rehabilitation or no one program can be expected to deal effectively with all types of delinquency or to construct strategies by which all types of problems might be ameliorated.

As can be seen from the cross-Canada survey, the "outward bound" concept is growing, particularly in the western provinces, as an alternative treatment for delinquents. The time has now come when the knowledge, concepts, hypotheses and theories on which the present programs are being based must be clarified, tested and refined to assess their efficiency and to guide in future programming.

CHAPTER III

METHODOLOGY

Introduction

This chapter overviews the instrumentation, procedures used in data collection, research design, and the statistical treatment utilized in the data analysis. Also included are the operational definitions, limitations and delimitations.

Research Design

The aim of the research was to record changes in individuals which occurred in the outdoor setting.

Several approaches were used to achieve this aim. Both qualitative and quantitative data were collected; the author felt it was important to record not only the final product of change (self concept and locus of control) but also the process, interaction, and settings which led to the change. In this way the qualitative and quantitative data would complement each other, thus leading to a greater understanding of the process of change.

Quantitative data was collected by the use of a one-group pre-test/post-test design which tested the subjects, after one interval of 27 days, with two instruments: Rotters Internal-External Locus of Control Scale (Rotter, 1966) and The Tennessee Self-Concept Scale (Fitts, 1964).

Qualitative data was collected by participant observation which entailed the keeping of a daily log, formal and informal interviewing, and access to the subjects' diaries, autobiographies, and related documents.

Schwartz and Schwartz (1955:344) made the following comments about participant observation.

> It is a process in which the observers presence in a social situation is maintained for the purpose of scientific investigation. The observer is in a face-to-face relationship with the observed, and by participating with them in their natural setting, he gathers data.

"Participant observation is not a single method, but rather a style of analysis which can employ a variety of techniques well suited to the study of change in the outdoors" (Campbell, 1970:227).

McCall and Simmons (1961) state that the techniques used in participant observation provide the type of qualitative information which can produce inclusive views of the process under study. "The open-ended quality of the research design, however, tends to maximise discovery and description while limiting the opportunity for systematic theory testing" (Campbell, 1970:227). It was for this reason that both quantitative and qualitative data were collected.

Instrumentation

Tennessee Self-Concept Scale

The Tennessee Self-Concept Scale is a self-report scale developed from the clinical perspective. It measures self-concept across many sub-areas, providing both an overall self-esteem score and a complex self-concept profile.

The Tennessee Self-Concept Scale, hereafter simply called "the scale," was developed in 1955 by William H. Fitts for the Tennessee Department of Mental Health. The scale was developed by pooling open-ended statements from other scales. The 90 statements retained were classified by seven clinical psychologists with perfect agreement into 15 categories of positive and negative content. The items fall into one of five general categories, these being physical self, family self, social self, ethical self, and personal self. Each of these areas is, in turn, divided into statements of behavior, self-identity and self-acceptance.

There are five response categories for each question, ranging from completely true (5) to completely false (1). The total positive score for the 90 items comprises the overall self-esteem measure (Fitts, 1964).

Rotter's Internal-External Locus of Control Scale

In its present form, Rotter's Internal-External Locus of Control Scale, hereafter called the I.E. scale, consists of 23 paired statement/questions, plus 6 filler questions, using a forced choice format. External statements are paired with internal statements. One point is given for each internal statement selected. Thus scores can range from zero (most external) to 23 (most internal).

Rotter (1966) defines internal-external locus of control in the following way:

> . . . an event regarded by some persons as a reward or reinforcement may be differently perceived and reacted to by others. One of the determinates of this reaction is the degree to which the individual perceives that the reward follows from, or is contingent upon, his own behavior or attributes versus the degree to which he feels the reward is controlled by forces outside of himself and may occur independently of his own actions . . . . a perception of

> causal relationships need not be all or none but can vary in degree. When a reinforcement is perceived by the subject as following some action of his own but not being entirely contingent upon his actions, then, in our culture, it is typically perceived as the result of luck, chance, fate, as under the control of powerful others, or as unpredictable because of the great complexity of the forces surrounding him. When the event is interpreted in this way by an individual, we have labeled this a belief in external control. If the person perceives that the event is contingent upon his own behavior or his own relatively permanent characteristics, we have termed this a belief in internal control.
> (Rotter, 1966:53)

Participant as Observer

In adopting this role of participant as observer, my role of field worker was not wholly concealed. As Gold (1958:220) explains the relationship, ". . . both field worker and subject are aware that theirs is a field relationship. This mutual awareness tends to minimize problems of role-pretending."

Thomson (1977:75) says of this role that, although the observer may only have ". . . limited access to certain 'secret' information, the observer at least is ideally placed to record the life style and characteristics of the group of which he has become a member."

The following methods were employed in gathering data:

Daily log. A daily log of events, dialog, interviews, and observations was kept during all trips and around the camp.

Formal and informal interviewing. Informal discussions with probationers and staff were recorded wherever possible. At the beginning of the camp most of these notes were made after such discussions took place. As the camp progressed and the observer became more familiar to the subjects, notes were made during the course of the conversation. Formal interviews with staff, using tape recorder, were made after the camp had closed.

Diaries, autobiographical accounts, and related documents. Valuable information was obtained by having access to probationers' diaries, poems and speeches made about the camp.

Procedure

Quantitative Data

The pre-test questionnaire was given to each group on the night of the first day in camp. The questions were administered orally and the subjects used computer sensor sheets to record their responses.

The subjects were allowed to ask questions as they desired to clarify difficulties in the questionnaire.

The post-test, using the same procedures, was given to the subjects on the last night in camp before their graduation.

Qualitative Data

Qualitative data was collected by the researcher by taking the role of Participant Observer. This entailed living with a group of one instructor and four boys for the entire camp program. The researcher kept a daily log noting observations, interaction and dialog. Formal and informal interviewing techniques were also used as well as having access to the subjects' diaries, autobiographies and related documents.

Data Analysis

The quantitative data obtained was key-punched into I.B.M. cards and analyzed using the Statistical Package for the Social Sciences (S.P.S.S.) program of the Michigan Terminal System (M.T.S.) through the computer services facility at the University of Alberta.

Analysis of Variance

Analysis of variance (ANOVA) has been selected as the general mode of statistical analysis for this study, to test the significance of the difference between means. "When a test is given and then repeated, an analysis of variance may be used to determine whether the mean change is significant" (Garrett, 1958:291).

Critical Level of Significance

To assess the results of the two instruments, the critical level of .05 was used. Since the study was of an exploratory nature, this level of significance was deemed sufficient to serve as a guideline for changes in self based on the theoretical assumption of the investigation. The qualitative data was used by the investigator to explain and substantiate the results of the instruments.

Delimitations and Limitations

Delimitations

1. The study and findings are delimited to male and female delinquents who attended the Metchosin summer camp program.
2. The study and findings are delimited to a 27 day summer camping experience in various locations on and around Vancouver Island

in British Columbia.

3. The study and findings are delimited to a warm weather, group camping experience for which the objectives are to improve the participants' self concept and self esteem.

Limitations

1. The presence of the investigator in the treatment program as an involved participant observer could have potentially created a positive response set in the subjects.
2. "There appears to be no systematic method by which to check the quality or adequacy of data from interview and/or observation" (Gravelle, 1977).
3. The length of the program can be viewed as a limitation. Ideally, an observation period longer than 27 days would have allowed for more social and environmental interaction.
4. The final observable limitation to the study is the length of time over which change in self was measured. Ideally, testing should be done up to five years after the completion of the camp.

Operational Definitions

Juvenile Delinquent

All the subjects of the camp in study who have been referred by the courts as a condition of an active juvenile probation order.

Self Concept

That aspect of the personality as measured by the Tennessee Self-Concept Scale.

Wilderness Camping Program

All aspects of the program as conducted by the Metchosin summer camp.

CHAPTER IV

METCHOSIN CAMP : PHILOSOPHY, PROGRAM AND SETTING

Introduction

A key element in the "outward bound" process is not only the program itself but the physical setting of that program. This chapter will give the aims and philosophy underlying Metchosin Camp's program and describe the various physical settings in which the program was conducted.

Physical Settings

Metchosin Base Camp

Metchosin camp was situated on Vancouver Island about 15 miles from the city of Victoria in the rural Metchosin district after which it took its name. Metchosin camp was once a farm and still retains the original barn, storage rooms, and house in which the full-time cook and caretaker resided. The small gravel road which led to the camp wound its way through the twisted Arbutus trees and obstacle rope course and stopped in front of the dining hall and kitchen. Surrounding the dining hall, which was the largest building in the camp, were six small wooden cabins in which the groups lived while in the camp. Beside the cabins was the store shed and the ever-smelling ablutions block with its large flip board sign on the door designating the sex of the occupier within, thus avoiding an untimely entry of a member of the opposite sex.

On three sides of the camp open fields could be found where deer could be seen grazing in the evenings. Behind these fields were forest and hills, with a swimming hole and makeshift sauna being situated on the edge of the paddocks and bush. The ocean was only a 20 minute run along the back roads from the camp.

The condition of the buildings reflected their continuous hard use with the names of ex-graduates scratched and carved into many vantage points.

The author's first impression of the run-down buildings was that it was just as well much of the program was conducted in the beauty of the forests and the waters on and around Vancouver Island. But, as explained to the author by the camp director, it was possible for the camp to function without any buildings at all.

The individual cabins. All of the four 12 x 15 ft. wooden cabins were identical, even in their state of disrepair. Each contained three bunkbeds, one metal locker for staff only, and a wood stove. On the six beds were well-worn and well-stained kapok mattresses.

The two windows on each side of the cabin were held open with anything that was handy. There were no curtains on the windows, which the boys found quite fortunate as the group's cabin was only feet away from the girls' cabin next door.

The bare floor boards were continually covered with an array of equipment as each individual stuffed his gear under, on top of, or beside his own bed.

Taking prominence on the interior wall was a large sign painted in red and white telling the occupants to "be intelligent enough to leave the fire equipment alone" which was mysterious because there was no fire equipment to be seen. This was indicative of the state of disrepair of the cabins. During the progress of the camp some effort was made to "jazz up" the interior of the cabins with various government posters displaying magnificent scenery and the varieties of crabs and sea life found in the area. Adding to this effort, a few of the boys jammed feathers and other "treasures" they had found along the trail into the numerous cracks around the windows and walls.

In an attempt at immortality, many names of the ex-graduates were carved and scratched into the walls and bunkposts of the cabin.

Upon seeing the cabins for the first time, one comment could be heard over the groans of anguish: "At least it's not brick walls and there is no bars on the windows."

Rock Climbing

Upon first sighting the 200 foot rock face most of the group smiled with pleasant surprise. The general feeling of the group was that it was not as high or difficult as reported. "This will be a snap" was Allan's comment but the other three members didn't seem to share his opinion and Max said "This scares the warts off me."

Because the area was very dry the ledges on the rock face were covered in fine dust and dirt. When the climbers reached the top this dirt had mixed with their perspiration, leaving brown streaks down their faces.

A few hundred feet to one side of the climbing face was the rappelling wall. Unlike the climbing cliff, the rappelling wall dropped straight to the ground and offered few hand or foot holds. The only deviation on its black brown face was a small overhang half-way down which always created a thrill for the rappeller.

At the base of the cliff were dry grass and stunted trees where the climbers sat after the climb, shouting encouragement and abuse to those still on the rock face.

The West Coast Trail

The West Coast Trail was originally made to lead shipwrecked survivors back to civilization. Today it is one of the most popular hiking trails on Vancouver Island. This fact can be easily explained by the magnificent scenery and beaches along this rugged coastline.

The bent and gnarled trees are evidence of the powerful storms which pound this coast in the winter months. Fortunately the weather was indeed kind to us and the trail was "in its glory." Even during these warmer months there is no escaping the fog which rolls in with mechanical precision as the sun goes down.

During our time on the trail we were fortunate to be accompanied by herds of grey whales on their annual migration. Their white spouts and whoosing noises could be heard most hours of the day and night.

The trail itself, being notorious for its mud, winds its way through the lush dripping vegetation but there were many access trails which led down to the beaches where the group camped each night.

The trail was best described by one of the group after the hike as "unreal country."

The Boats

Many of the staff refused to call the 50 foot motor vessel by her new name of "Freedom Found." They said it seemed out of character with the old wooden vessel and the original name of "Tamerack" suited her nature and lineage.

She was originally owned by the Forest Service and for many years surveyed the waters around the Island.

As well as having a new name, she was also wearing a new coat of black and white paint and had new radar and navigational equipment in the wheelhouse.

Below her aft deck was a large storeroom, which was full of packs and equipment, a large engine room, and up for'ard sleeping quarters for eight persons. Simply by starting the huge diesel engine, bodies would scramble from their bunks for the relative quiet of the decks above. This exit could best be made through the hatch in the for'ard deck.

"Tamerack's" galley housed a small refrigerator, oil stove, and table. This was perhaps the warmest and driest place on board and thus was constantly full of bodies in search of heat.

Accompanying the "Tamerack" on the cruise was the yacht "Duckie." "Duckie" was owned and skippered by the camp's director and each group was allowed two days sailing. Being of the Thunderbird class and constructed of aluminium, "Duckie" gave her passengers a lively time as she tacked her way around the small islands and straits.

At night the two vessels would come alongside near an island and the crew from the yacht, after dining in "Tamerack's" galley, would canoe to the island and camp.

This marine experience was a first and perhaps the highlight of the camp for many.

Mount Albert Edward/Circlet Lake

Circlet Lake, which was our base camp for the climb up Mount Albert Edward, was situated on Forbidden Plateau.

After the almost vertical climb from Cruckshank, one had the pleasure to follow a small winding trail through the flowering heather beds and stunted sub-alpine trees. High on either side of the plateau you could see the snow-capped mountain peaks. The trail led to Circlet Lake which, as its name suggests, was a small circular lake of crystal clear water. Although the lake contained many trout, not one ended up in the group's frying pans despite the hours of attempted spearing, netting and trapping.

The climb to Mount Albert Edward was exhausting but, once on top, the view was well worth it. In all directions you could see snow covered mountains below you.

The journey down the mountain created much fun and hilarity as individuals ran and slid down the snowfields. The noise and activity did not seem to disturb the ptarmigan as they continued their search for food among the rocks.

The cool nights on the plateau gave the group a welcomed rest from the ever-annoying mosquitoes.

Amore Lake--Solo

Amore Lake was set among the pine forests in the Northern Vancouver Island region of Campbell River. It was a large lake of about five miles in length with several small islands and two large arms, making it an ideal site for a solo.

Like many lakes on the island, the shore was littered with large rotting logs that were fatalities of the early logging industry. As if by revenge, many of these logs had managed to sink close to the shoreline thus making canoeing a dangerous activity at dusk or nightfall.

The individual sites were so chosen as to prevent any visual contact with other participants. Most of the sites were rocky but some sported beaches of fine white sand.

Although each participant thought he was many miles from civilization, the site was chosen because of its close proximity to Metchosin's sister camp, Lakeview, which provided the back-up support.

Metchosin Camp's Summer Program

Program Philosophy

The philosophy of the Metchosin Summer Program was identical to that of the Outward Bound Schools in that it tried to help young people discover and develop their abilities and potentials by confronting them with the demands of an unfamiliar environment. The training they received was severe and rigorous but was designed not to demand more from any person than they could reasonably be expected to give. Interpersonal competition was discouraged and competition against one's self was encouraged. The course hoped to promote personal growth and bring out and develop the best qualities in each probationer. "From service comes a sense of concern for others, from hardship and danger comes self-reliance, from adventure and excitement comes a new interest in life" (D. K. Barnard, 1978:2).

The basic premise upon which the Metchosin Program was built was that a large number of juvenile probationers are functioning under the burden of a low sense of self-esteem or a negative self concept. As long as a person was living with an unjustifiably low sense of self worth he will continue to behave in ways which are inadequate; inappropriate and self-defeating. Often this behavior involves law breaking. Therefore, it was felt that an enhanced sense of self-worth would lead to a reduction in the amount of delinquent behavior. The Metchosin Program was specifically designed to assist youngsters to develop more positive attitudes towards themselves and others (D. K. Barnard, 1978).

The young offender is a product of many forces, the community included. Regardless of how and where he is contained, he must be returned to the community.

As a result of the above philosophy it was hoped that the juvenile probationer would return to the community with an increased self-confidence, self esteem, and understanding of himself and others.

Specific Program Objectives

1. To help the probationers develop responsibility for their own behavior.
2. To give the youths a positive experience in the outdoors in a non-delinquent manner.
3. To help the youths to discover and develop their abilities and potential by confronting them with the demands of an unfamiliar environment.
4. To assist youngsters to develop a more positive attitude towards

themselves and others.

5. To show those who say "I can't" or "it's impossible" that they can and it is possible if they try.

Technical Considerations

1. Mountain:
    a) Use and care of ropes and knots
    b) High altitude survival and idiosyncracies
    c) Mountain travel
    d) Rock climbing--sharing responsibility for each other's line while belaying
        --psychological attitude (concentration and careful forethought are required).
2. Water:
    a) Ocean navigation and sailing (serious appreciation of the care that must be taken to avoid the numerous perils)
    b) Canoeing--open water (development of teamwork)
        --white water (development of that concentration that enables fast judgement and quick teamwork reactions).
3. Survival:
    a) Food--preparation and nutrition
    b) Fire--under any conditions
    c) Use of tools (improvisation)
    d) Hypothermia (film and exam)
    e) Psychology of survival

4. Orienteering:
    a) Map and compass (development of confidence)
    b) Natural signs
    c) Psychological attitude needed.
5. First Aid:
    a) Films and certificate. (Bertolami, 1978)

The Program

The program lasted 27 days in the month of July, starting on the 2nd and finishing on the 28th.

The program for the group studied follows:

The Program

Day	a.m.	p.m.
1	Arrival and equipment issue. Individuals assigned to groups and huts.	Quiet walk and run through obstacle course. Director's introductory talk.
2	Run and dip, orienteering lecture and field practice.	Start cross-country hike from Sooke to Crabapple Lake. Spend night camping at Grassy Lake.
3	Finish hike from Grassy Lake to Crabapple Lake.	Return to camp, clean up. Use of obstacle course and pond canoeing.
4	Run and dip. To Victoria City to attend St. John's first aid course and exam.	
5	Run and dip. Canoeing in the pond at camp.	Salt water canoeing skills in Sooke harbour.
6	Run and dip. Into Victoria and tour through Wilkonson Road Prison.	Pick up yacht from Oak Bay Yacht Club and sail to Sydney Island.
7	Sail from Sydney Island to Montigue Harbour and Island.	

The Program (continued)

Day	a.m.	p.m.
8	Change gear to motor vessel "Freedom Found." Motor to Sydney Island via Salt Spring Island. Man overboard drill and navigational practice.	
9	Motor back to Victoria. Clean up boat. Back to camp and prepare for West Coast Trail hike.	
10	Run and dip. Leave for Bamfield.	Start hiking down West Coast Trail.
11-12	West Coast Trail.	
13	Canoe from West Coast Trail up Nit Nat Lake.	Return to camp.
14	Rock climbing and rapelling theory and practice on course in camp.	Rock climbing and rapelling in Victoria area.
15	Community Project, cleaning up camp and surrounds. Prepare for trip to Great Central Lake.	
16	Leave for Great Central Lake.	Canoe down Great Central Lake. Camp on Lake shore.
17	Hike from Great Central Lake to Della Falls and establish camp.	
18	Explore and climb Della Falls.	Return to Lake and paddle half way up Great Central Lake.
19	Rest day and swimming on Great Central Lake.	
20	Canoe up Great Central Lake and re-supply.	Drive to Cruckshank and prepare for hike to Circlet Lake on Forbidden Plateau.
21	Hike to Circlet Lake and camp.	Explore surrounding area.
22	Climb from Circlet Lake up Mount Albert Edward and return to Circlet Lake.	
23	Unaccompanied route finding from Circlet Lake to Beauty Lake.	Hike back to Cruckshank.

The Program (continued)

Day	a.m.	p.m.
24	Drive to Amore Lake for solo.	Solo.
25	Solo.	
26	Solo.	Off solo and return to camp.
27	Sports day and prepare for graduation.	
28	Graduation and awards.	Departure from camp.

Program Overview

The 18 delinquents were divided into four separate groups or "family units." One of these groups was a mixture of 2 male and 3 female probationers. The other three groups consisted of males only with 5 in one group and 4 in the other two groups.

One instructor or counselor was assigned to each group; a woman with the mixed group and a man with the male groups. The overall organisation and supervision of the groups was administered by the camp director. The director was assisted by an ex-graduate of the program.

About one-third of the total time was spent in or near the camp itself. The remainder of the time was spent in the wilderness areas. The in-camp program consisted of orienteering training, canoe and rock climbing theory, sports, obstacle course, first aid instruction, and camp maintenance. Instruction was by staff, outside resource people, films, talks, and practical demonstration were used.

Each group was fairly autonomous and self-contained and the members lived "as a sort of family unit." Interaction was watched by the instructors and situations requiring counseling intervention were handled on an ad hoc basis either through group or individual counseling.

The course at Metchosin was not a wilderness appreciation course although it was hoped that individuals would gain some knowledge and love for the outdoors. The wilderness was considered to be the medium for learning in which each individual learned some positive things about himself and his relationship with other people and his entire environment (D. K. Barnard, 1978).

CHAPTER V

THE CAST OF CHARACTERS

Introduction

This chapter provides the reader with a description of the actors, not in the macroscopic view but in the microscopic world of Metchosin camp. It highlights the drama that follows as the actors play out their roles in the ensuing week.

One group was studied in detail because the group is the basic and unique social environment in which the individual actors operated. The particular choice of the group was made by the camp's director.

Henry Frazer (Juvenile)

It was obvious looking at Henry that he had some native Indian blood in his veins; his shoulder length black hair and olive skin gave hints of his lineage. His physical condition was better than most at the camp and he took pride in his appearance, always combing his hair, sometimes to the ridicule of the other group members. Allan once commented, "I think he's in love with his fucking hair."

Henry was a loner; although he was quite sociable towards the other group members, he kept to himself most of the time and preferred to talk and eat with the older boys in the camp. He explained, "I don't like the group--they all bug me, I wish I was in another group."

He was considered by the others, and he considered himself, somewhat of a "ladies man" and led all the discussions about girls and sex. Going through one town he made the comment, "Man look at those moles, they're the best sort, you just fuck 'em then dump 'em."

Henry often talked about his delinquencies which consisted of multiple cases of breaking and entering. He commented proudly that although he had been caught eight times he had done nearly 200 'jobs' last year, ". . . and not small stuff either, stereos, color tv's, they're not small!"

Henry enjoyed displaying his lock-picking skills and told the other group members that, "You have to practice for hours."

Henry once made the comment to one of his peers that, "It's a real drag being in this camp during the summer, because this is the best time for B and E's (breaking and entering) with all the people being on holidays."

After the camp finished, Henry said he and his mother were moving to Vancouver to, ". . . make a new life for themselves."

Max Hicks (Juvenile)

"What's this boy doing in this place?" was the group counselor's comment when he first met Max. Max, clean cut and smiling, seemed out of character with the rest of the probationers.

Max's small, slight frame was always clothed in neat clean clothes of which he seemed to have an endless supply. Because of his small stature and eagerness to please, Max became the "whipping boy" for the group. He was soon dismissed with, "Hey fuck off little boy" when the older boys wished to exchange confidences.

To compensate for his lack of size, Max tried to impress the other members with his physical strength and endurance. When hiking he always wanted to be in front, and when climbing he made an issue of belaying the author in front of the group, saying "I want the big Australian."

Unlike the other group members, Max would openly display his feelings, singing when he was happy and crying when things got tough.

Max always sought the company of others and never hiked or sat by himself. After he was picked up from his three day solo he burst into tears, saying "I am just crying because I am so pleased to talk to someone, I don't even want food, just civilization."

During solo Max kept a very extensive and well written log book which he concluded by saying:

> I never felt too good or too bad about my life. The reason I never felt too bad was because I was doing what I felt like without anyone telling me what to do. But I never felt really good because I am in a foster home and the bad things that I have done.

Doug Windsor (Juvenile)

Doug's small size never prevented him from being a constant source of irritation to the other members of the group. He had the unfortunate knack of doing the wrong thing at the wrong time. He seemed to be completely unaware of the consequences of his actions in relation to his immediate environment. When there were rocks and dirt in the stew it was because Doug had cleaned his boots over the cooking pots. When the group's drinking water hole had been contaminated it was because Doug had defecated in it. These actions were not tolerated easily by the other group members and thus Doug was continually on the receiving end of much abuse, both verbal and physical. This abuse was met with indignation and Doug's familiar response, "It's not my fault--no way."

When the group was "putting the heat" on Doug he would reach for his smoking pouch and, while his fingers rapidly fashioned the paper and tobacco, he would force a jet of saliva between the gap in his front teeth.

Doug commented once, "No I don't smile or laugh much, I don't find things funny," and indeed the only time Doug's lips parted to show his teeth was to force the familiar saliva jet to the ground.

Doug never spoke of his delinquencies but, none the less, regarded himself as a juvenile delinquent. After reading a Reader's Digest he approached the author with the book, saying "You might be interested in this book, it's about juveniles," he reads aloud, "those who are engaged in stealing cars, drugs . . ., Yeh, that's us alright."

Unlike the other group members, Doug handled his solo calmly. In his log he wrote:

> Before this camp I look back at myself and see a bad kid stealing cars, doing b and e's, sitting in a detention cell, waiting in a police station and skipping out on school, but I think I have finally learnt my lesson.

Allan James (Juvenile)

Allan had a certain charisma that was immediately appealing, but no-one ever really got to know Allan. One counselor commented, "The only predictable thing about Allan is his unpredictability."

Allan's tall body showed the abuse and disrespect he had for himself. In Allan's own words, "I just didn't come out right." His thin white arms were covered with an array of self-inflicted tattoos: a top hat, hypodermic needle, and the words "drugs, sex and booze." The tattoos he explained were "something to do when you're drunk and by yourself.

Allan had spent a great deal of time by "himself" in many different institutions and special schools from age 10 on. "I don't like other people and adults, but I can't stand it by myself, I am a city person," he once commented.

The only statement he ever made about his "family" life was, "You just did what you were told and got what you were given. If you complained you ended up with a punch in the face."

Many attempts by the counselors to reach and help Allen were met with "don't you lay any of that psychology shit on me."

Despite Allan's appeal he was violent at times and seemed incapable of controlling his temper. He once yelled at Frank, "Look I know I am emotionally violent, the judges know I am emotionally violent, my social worker knows I am emotionally violent, so don't you tell me that I must control my temper." When Allan wanted something, he wanted it then and there, "I go crazy when I can't have things."

When Allan didn't get the things he wanted he would go away by himself, crouch on the ground and rock back and forwards. It was on these occasions that he would produce his pipe from his pocket, place it in his mouth, often without even lighting it, and rock back and forward--just "cooling his jets" as he put it.

When Allan was "cooling his jets" the other group members made no attempt to speak to, or otherwise communicate with him. During one such incident, after observing Allan, Henry commented, "Christ he looks like a big baby just sitting there."

Life wasn't easy for Allan and, as he explained once to Frank, "Just for one day I wish you were a juvey and I was the counselor then you would see how hard it is."

Frank Donaldson (Counselor)

Metchosin camp was Frank's first experience working with delinquent youth. Frank joined the staff for the summer program when his usual job with a city bus company did not eventuate. In his late 20's and a recent graduate of the University of Victoria, Frank was full of enthusiasm and confidence at the beginning of the program.

After a month and a myriad of experiences, Frank commented that he "only felt 50% adequate in the job."

Frank's feelings of inadequacy most surely did not come from his personal camping equipment. From the hawk feather in his hat down to the vibrum soles on his boots, Frank was always "decked out in nothing but the 'top of the line'."

Frank enjoyed the opportunities to explain the natural observations made by the group. He would go into great detail about vegetation types, astrological observations and the like. This pontification was most often met with quiet disinterest from the group but this reaction never seemed to dampen Frank's enthusiasm for such conversations.

Because Frank was new to Metchosin he was full of questions concerning the correct procedures and techniques of the camp. This led to Frank's reputation as being the "junior member" of the staff and "full of university ideals."

Frank took a great deal of personal criticism from his charges during various stages of the camp. He met this criticism with silence and a quiet confidence in what he was doing.

Frank saw as his future working with troubled juveniles within the present school system, and after the camp he was starting his first year of teaching in British Columbia.

The Group

The individual who attended Metchosin camp was not only subjected to a unique physical environment but also a unique social environment, the "five-group."

The "five-group" is a concept adopted from the Outward Bound "ten-group" but reduced in number because of the history of the boys involved and the involuntary nature of the group membership. The "five-group" is a concept for an interdependent peer group of anywhere from four to eight who have a common objective. The "five-group" is the latter day version of the old hunting group or, as Edward Shils (1957) called it, the "primordial primary group."

The primary relationship among the five-group had the following criteria:

1. Because it included a wide variety of roles and interests (scapegoat, whipping boy, authority figure, etc.), the group relationship involved the whole personality. Within the group, for example, the members knew each other as co-delinquents, but their knowledge did not stop there.

Through conversations during the camp they came to know each other not only as delinquents, but as people.

2. Because there is a wide-ranging relationship between many facets of an individual's personality, the group relationship was personal and often emotion laden. It was not always a strongly affectionate relationship; in fact, there were times when the members disliked, even detested each other but the group still continued to function. Members who disliked each other maintained their relationship because they got some personal satisfaction other than affection from the group; this satisfaction often came in the form of respect or emotional support. This personal satisfaction or benefit outweighed the lack of affection or personal affinity and made the continuation of the relationship desirable to all.

3. Because it involved a special response to the unique attributes of another individual and because of the geographical isolation, the group relationship was not easily transferable.

As a result of the above criteria, the "five-group" seemed to demonstrate some desirable properties:

1. The "five-group" was large enough to allow conflict and, at the same time, small enough to facilitate resolution of that conflict.
2. The "five-group" was large enough and diversified enough to accommodate different behavior types, yet small enough

that cliques based on these types didn't form.

3. Because the common objective (to graduate from the camp) was important, there existed a common bond or collective consciousness as well as an individual consciousness of the group members.
4. Since the group involved the acceptance of the whole individual, it was a source of security during the conflicts with other individuals and the environment. Involvement in the group relationship gave one the feeling of having "someone on my side," a valuable kind of emotional support.
5. Lastly, and perhaps most importantly, the "five-group" structure gave the individuals in the group a chance to develop, display, and gain recognition for a larger part of their total personalities. The group relationship helped the individuals to form deeper self-images that went beyond the demands of whatever role they were currently playing. Although the self-image formed by any one primary relationship may change under the influence of later evaluations or new attachments, elements of that self-image often persist far beyond the life of the relationship. This is one of the premises upon which Metchosin bases its program.

The use of the "five-group" process recognizes man's need for reciprocity. Reciprocity is an exchange system whereby strengths and weaknesses can be traded off within a group. "Abilities can then be exchanged to a point where all the people contribute to the problem-solving pool of alternatives" (Walsh and Golins, 1976:6).

CHAPTER VI

LEADERS' ROLES AND APPROACHES

Introduction

The aim of this chapter is to outline the various leadership roles as perceived by the staff members at Metchosin Camp.

Leaders' Roles and Approaches

Christine Graham -- Counselor to mixed group of five.

"I consider my role at all times to be counselor first and instructor second. The way I see it, the skills learned are only vehicles for counseling, thus counseling is most important. You really can't separate the two or exclude one from the other. You must have the skill aspect for safety reasons but it should not dominate the program.

"I feel it is most important to get your group together on the first day and lay out your expectations of them. I tell them that they are here for the month, like it or not, and things can happen positively and things can happen negatively, it's all up to them. You must keep telling them this.

"I don't adopt one fixed technique to achieve the camp's aims. I adapt to each individual. I look for the reason behind their acting out and then act accordingly. For example, I treat the situation differently if someone is acting out in a violent manner as compared to the person who is acting out just to attract attention.

"I find group pressure works well in most circumstances. I would rather use this than me yelling at them all the time. This can be achieved quite easily if your expectations are made known to them very early in the piece, then they know where they stand."

Pierre Shaver -- Counselor to all-male group of four.

"I found that at most times, because of the logistics of the camp, my role was reduced to that of facilitator--get up here and do this and do that. It was only towards the end of the camp that my most important role of counselor was allowed to evolve. At the beginning it was so hectic, you just kept moving. It was regrettable but I guess it does set the standard for the rest of the trip. It was when we could sit around and blow hours, that's when the meaningful discussions took place.

"I feel it is most important just to be yourself. Try not to lose your cool. Just be a rational person. I try to be a model of appropriate behavior and life style.

"At first, until the kids start to function as a group, I lay down the rules and consequences. I repeat these rules maybe 20 to 30 times. I then start to work on forming the group. I found food to be a very powerful thing. When you tie your stomach into the group things happen. No-one ate unless we all did.

"At certain times, even group pressure was not enough for these kids. I always stayed away from physical pressure, these kids are just too used to that. What is important is that you have a focal point for your physical energy. It doesn't have to be this wilderness thing, it can be building a house or clearing land, as long as it gives you some common ground for interaction. That's what is important."

Frank Donaldson -- Counselor to all-male group of four, group under study.

"I saw my role as a member of the group on the one hand and a facilitator of the group on the other. My objectives were to get the group to interact with one another, as much as possible, with as little interference as possible from me. Although I didn't exclude myself from the group entirely, I wanted them to have to react to one another and react with one another, and work together in situations where they didn't have any choice. Either they got it done or dealt with the consequences.

"I have a humanistic psychology background and I tried to work with that but I wasn't pleased. I mean when they started acting out, rebellion and that 'no-way' attitude, I tried to empathize with them and let them know I understand, and that they should look at alternatives and try and change around that. But, because of the rush and urgency of most situations, we just didn't have the time for that type of counseling.

"With these kids I definitely found that coercion and the threat of worse circumstances was the most effective short term treatment for getting things done. I also praised conforming behavior as much as possible, but hoped for the best in a lot of cases.

"I think just getting outdoors in a healthy physical and mental situation, good food, good exercise, and fresh air does a lot. Whether they get any counseling or not, the exposure itself may be enough."

Matthew Wells -- Counselor to all-male group of five.

"I considered my primary role was that of a model of appropriate behavior. I started off being very firm and very strict; I wanted respect first. It doesn't matter why they respect me, because I am bigger or smarter, or because I am nice and easy to get along with. No matter what, they must respect me. Through this respect we become friends. I consider all the guys my friends now and that's how they see me.

"All I was after with these kids was a good honest effort. I had no fixed plan of dealing with trouble. With me it's just a gut reaction. It all depends how you are relating to that person. It depends on a million variables.

"I used some peer pressure, but not as much as the other groups did because I liked to direct the pressure myself. I have found peer pressure only beneficial in a live-in situation where there is no time factor involved. But we had a schedule to meet; I couldn't say to the group you are not going to do anything until we solve this problem. That's where I use peer pressure.

"I found that you had to feel every situation out. For example, on one trip some breakfast squares were taken. It would have done no good to make a big deal about it. I knew who did it and they knew I knew. So they volunteered not to eat any more breakfast squares. I put the onus back on them.

"I think competition is a positive factor. I strive to be first always. If the kids go out of here competitive that would be great. A lot of competitiveness is built into hard work things. Through competitiveness the kids learn a willingness. They found it nice to be first. They put a good effort in and that's the derivative of the competitive spirit. If that could only be continued once they were out of here, that would be great."

Overview

The instructor/counselor is an instrumental part of the "outward bound" process at Metchosin Camp. As can be seen from the various roles and styles of operation, the individual instructor must be able to "wear many hats."

Throughout the course at Metchosin the instructors acted as a bridge between the experiences and the delinquent. They attempted to bridge the experiences of the camp and the environment to which the delinquent has returned.

The instructors were also initiators. The many experiences encountered on the course were most often the result of their planning and engineering.

Because of the "special" environments in which the Metchosin Camp chooses to run its program, the instructors had to be teachers and trainers of skills; not only be technically proficient themselves but able to facilitate the growth of the individuals they had in their groups.

By virtue of the power given to each instructor by the program's organisation, and the skills and experience he possessed, the instructor was an authority figure. Within the group his word was final. Because of this, the final responsibility for effecting the learning of new attitudes, values, and behavior patterns fell on his shoulders. In effect, he became the guardian, continually assessing the state of each individual and the group.

Lastly, and perhaps most importantly, the instructors were models of appropriate behavior. They showed the students, by their example, the alternative solutions to problems. "The idea is not to be the know-it-all but the exemplar of spirited, insightful, compassionate problem solving" (Walsh and Golins, 1976:12).

"It is like becoming a speaker of a language one shares with somebody. The language of that interaction becomes a part of oneself, and the standards of the style and clarity that one adopts for that interaction become a part of one's own standards" (Bruner, 1966:124).

CHAPTER VII

A DAY IN THE LIFE OF

Introduction

The days and events described in this chapter were not chosen on the basis of their being typical or atypical. This particular day was chosen because the author was able to devote a greater percentage of the day to the subjects in question and hence was able to make more extensive notes.

For the counselor, the day was typical in terms of routine for that particular aspect of the camp and the frustration and concern he had for the group's members, but atypical in terms of the major crises with Allan that occurred on that particular day.

The focal point of this chapter is on description and not interpretation. It is hoped that it will provide a better understanding of the actors who played out their roles.

A Day in the Life of a Delinquent

"Allan get up, come on get up!" Frank was standing at the end of Allan's sleeping bag and shaking Allan back into reality. The other three group members were already half dressed but were watching the activity at the other end of the shelter with interest. Frank continued to shake Allan. "Come on Allan, get moving." All of a sudden Allan's body burst into a fury of activity as he sat up and yelled at Frank, "Why do we have to do everything you want? Rush, rush, rush! I thought we were supposed to relax sometimes." Allan's clear blue eyes flashed from Frank's face to the other group members and back again. Frank was standing at Allan's feet with his hands on his hips and looking Allan straight in the eye. He slowly said, "Come on Allan, I am not taking this shit." Frank turned to the others, "Shall we throw him in the river?" Then Frank grabbed Allan's bag but the other group members made no effort to help. Allan started to kick wildly and yelled, "Fuck off, this was supposed to be a no rush trip."

Frank let go of Allan's sleeping bag and in a quiet and deliberate voice said, "Come on Allan, don't start the day like this, let's move. You know that, at Metchosin, what I say goes." Allan looked at Frank and in an equally deliberate tone said, "Listen Frank don't give me that shit, all my probation order said was to attend Metchosin, not to do what you say. Just wait for five minutes. If people force me I don't do anything."

Frank replied, "Are you in one of your bad moods again Allan?"

"Fucking right I am in a bad mood. Mosquito bites all over me and all you want is rush, rush."

Frank walked away from Allan and began to make the porridge and cream of wheat for breakfast. The other boys stuffed their gear into their packs and made ready for the day's hike to Forbidden Plateau.

Allan slowly extracted himself from his sleeping bag and started to get dressed. He didn't speak to anyone as he organised his clothes and packed them into his pack.

Frank interrupted Allan's packing to tell him that breakfast was ready. Allan replied with, "I don't want any of that shit, just leave me alone." Frank answered, "Well make sure you leave us alone when you are hungry."

Allan returned to his packing and paid little attention to the others.

Doug asked Allan if he had seen his knife. Allan chose not to answer and Doug just walked away in disgust.

After packing his gear, Allan asked Frank if he could go down to the river just beside the camp. Frank said that would be okay so Allan made his way down by the running water and sat on a rock. After several minutes of staring at the water he rolled himself a cigarette. Meanwhile, the others were cleaning up the campsite and breakfast pots.

Allan was eventually called back to the campsite by Frank who was anxious to get the packs ready and into the trucks. As Allan returned from the river, Max was complaining to Frank about how heavy his pack was. Allan turned to Max as he lifted up his own pack and said, "If you think yours is heavy then feel this you little baby."

Max made no comment to Allan but just shook his head.

Allan and the other boys got into the truck which was to take the group to the base of the plateau. Allan jumped into the front seat beside Henry.

As we left the camp, Frank turned to Allan and said, "Allan are you in a good mood now?"

Allan, with a smile on his face, replied "Yes."

Frank continued, "Listen if you carry on like you did this morning again on this trip, I will really lay into you."

Allan quickly replied, "What good would that do?"

In exasperation Frank said, "Well you tell me what I should do."

Looking straight ahead, Allan said, "Don't ask me, you're the one with the University degree. How should I know, I am just a 'juvey'."

Frank laughed and said, "Oh don't be so hard on yourself Allan."

When all the trucks had gathered at the top of the dusty logging road, Allan and the others jumped out of the vehicle. While the instructors checked their maps and plans, Allan joined some other boys unloading the trucks and then got his own gear together.

Frank called the group together to check that all the equipment was packed. Allan was anxious to get moving and said, "Come on, let's get going. We don't want to get caught behind Christine's group or we will take all day.

As we headed off into the bush, Allan took the lead on the narrow winding trail. Although it was a clear sunny day, the dense umbrella of vegetation created a cool but humid environment for the hikers.

After a short stop to cross a creek, using a fallen log, the group pushed on with Allan still in the lead. The trail became very steep and the speed of the group slowed down. As the trail increased in elevation, the vegetation thinned out allowing the sun to penetrate its canopy. The group started to complain about the track and their heavy packs as the perspiration dripped from their bodies.

When we had reached the flat of the plateau, Frank stopped the group for a rest and a drink. Allan was carrying the group's only bottle of orange juice and, after dropping his pack, he drank thirstily from the bottle. Frank yelled at Allan to stop drinking all the juice, but the warning was too late as Allan had almost consumed the entire contents of the bottle. Frank complained, "All you care about ~~is~~ filling your own guts." Allan threw himself down on his pack, "Jesus Frank you really know how to bring down my day." "So you're down now after a few complaints . . ." but Frank was interrupted from finishing his sentence by Max who yelled at Allan, "What about our drinks Allan? You're ~~nothing~~ but a fucking guts."

Allan ignored Max's complaints and said to Frank, "The more you bitch the more I think you are an arsehole Frank."

"You just think a bit Allan, you're not the only person in the world."

The group put on their packs again and headed off down the trail. The going was much easier for the group was now walking in sub-alpine meadows covered in flowers and small ponds.

After a few miles we met up with Matthew's group which was stopped and resting near a large pond. They told us that Circlet Lake, our destination, must be just over the rise. From the top of the small ridge we could see Circlet Lake with its crystal clear water and surrounding flowered meadows. The group half ran down to the lake edge to find the most suitable campsite before the other groups arrived. After finding a suitable site, the boys gladly took off their packs and threw themselves down onto the grass. Frank said, "Right, I want everyone in the water." The group's immediate response was groans of discontent but slowly they started taking off their boots and clothes.

Allan was the last to wander down to the lake edge and unlike the others, who dived in with a scream, he contented himself by only walking in the water up to his knees. Upon seeing this Frank, who was already in the water, threatened Allan saying, "Go right under and get your head wet or you get no lunch." Allan stopped walking and said, "I didn't read anything about having to go swimming." Sternly Frank replied, "Do as you're told Allan." Allan started to run to the shore and dry land, yelling over his shoulder "You can't make me Frank." Frank stood up and started to chase Allan but couldn't catch him for Allan was already on the dry land. Realising the futility of his attempts to catch Allan, Frank yelled "Come on Allan." Allan turned around and, running as fast as he could, he dived into the lake with a scream. Once wet, Allan quickly got out of the water and dried himself along with the others.

"Let's eat something, I am starving," said Allan as he rummaged through his pack in search of the group's food.

After helping to prepare and eat lunch, Allan decided to try his luck at fishing. After 15 minutes of "not even a bite," Allan came back to the camp and lay down on his sleeping bag. Henry asked Allan to join him in a walk around the lake but Allan declined, saying he was "bushed" and that he just wanted to lay in the sun. It wasn't long before Allan fell asleep in the quiet beauty of this alpine pasture.

While Allan was sleeping, the other group members busied themselves making fishing spears and walking around the lake. No-one made any attempt to wake Allan from his sleep.

Allan's peaceful sleep was interrupted several hours later by the group as they made their way back to the camp to prepare for the evening meal. Allan, who was propped up on one elbow and smoking a cigarette, dispatched Doug to get some water. When Doug returned, Allan asked Frank what they should cook for supper. Frank informed the group that they would be eating freeze-dried stew. Hearing this, Allan grumbled to the others saying, "I am sick to death of eating this shit. When I get home I am going to cook me some real food like salmon or steak or something like that."

Allan got up off his sleeping bag and helped prepare the dinner. He laughed and joked with the others about the brown lumps in the stew. While he was cooking, Allan started to sing "King of the Road" and it wasn't long before the others joined in.

Dinner was eaten in high spirits with the group talking about what they intended to do during their three day solo. After dinner, Allan helped to clean the pots and pans at the lake's edge. While cleaning the pots the group observed many trout rising to the surface of the lake. Allan threw stones at them, saying "Take that you bastard fish."

When the group returned to camp Frank said, pointing to a nearby peak, "Come on you guys, we are going hiking to the top of that mountain."

Henry turned to Frank and said, "I'm not going, I want to go fishing." Frank replied, "This is a group and we do everything together." Henry said, "How are you going to make me?"

Allan watched the argument between Frank and Henry with great interest as he put on his hiking boots.

Frank said to Henry, "Does it really have to come down to this again. Now get moving."

Swearing under his breath, Henry put on his hiking boots.

As we left the camp George, the camp leader, said he would like to join us on our hike. In single file we made our way along the thin winding trail through the meadows. When we reached the base of the mountain we started to climb up. There was no path to follow and the group made slow progress working their way up the side of the mountain.

After reaching the peak, the group congregated on a rocky outcrop to take in the view. As we stood there soaking in the view, Max asked, "Where is Allan?" Frank replied, "I thought he was behind me." Henry said, "He was until half way up then he cut off to my left."

The group started to yell "Allan, Allan, Allan," but there was no reply.

Doug said,"What a fool he is always doing this." "He's just putting on one of his shows," commented Henry. Max said, "He won't even answer if he is close, remember he did that on the West Coast trail."

After waiting almost an hour on the top of the mountain, continually yelling Allan's name, it was decided to head back down. The sun had already fallen behind the mountains and the light had dimmed. The group spread itself out and made a sweep of the mountain side yelling out Allan's name.

When we had reached the bottom of the mountain we still had not seen any sign of Allan. Frank told the group to head back to camp to see if he was there. Henry said, "I will kill the bastard if he is." In almost complete darkness, the group headed back toward the camp along the winding trail.

As we got close to camp we could see the fires of Pierre's camp and shouted to them had they seen Allan. Pierre shouted back that he was at their camp fire. The group started swearing but Frank told them not to say a thing until we got back to our own camp.

When we walked into Pierre's camp, Allan sprang to his feet and ran over to meet Frank. In an accusing voice Allan spat at Frank, "You guys got separated from me." Frank said calmly, "Don't you say a thing, just get moving to our own camp."

Allan walked off ahead to our camp. The group followed in silence. When we arrived at the camp, Allan sat down on a log in the middle of the site. He said nothing to the others as they sat down on the bank opposite him.

Frank was the first to speak. "Well Allan, what do you have to say for yourself? We have just spent two hours in the dark looking for you. Well?"

Allan snapped at Frank, "I don't give a fuck what you did. Why didn't you follow me, your way was nothing but shit Frank. Fuck man I made it to the top and feel pretty damn good about it and now nothing but shit." Allan pulled out his cigarette packet and opened his matches but, before he could light up, Frank said angrily, "Don't you dare light that cigarette, I have a lot to say and I want you to listen and listen good."

"Fuck man my nerves are shot to pieces and you pricks are giving it to me with all barrels."

After a minute of silence, Frank turned to the group and said, "The group has something to say now. Doug? Henry? Max?" The group sat there looking at the ground and saying nothing.

In a soft voice Allan said, "No one told me that I was supposed to stay with you guys."

George walked into the camp and, hearing Allan's comment, said "Well you are being told now. So just listen so it doesn't happen again. We are a group. We do everything together, no matter what. Allan, we searched for you because you might have been lost. Do you understand that Allan?" Allan had his head hung low and replied, "Yes."

That was all that was said and the boys sat there in silence, looking at Allan.

Frank interrupted the silence, and addressing himself to the boys sitting on the bank said, "I am pleased with how the rest of you behaved on the mountain so let's get the fire going and cook some hot dogs and marshmallows."

Allan joined the boys in lighting the fire. Later, while cooking marshmallows, Allan said to Frank, "I was wrong Frank, I know that now." Frank said, "I hope you have learned your lesson Allan."

After cooking the marshmallows and drinking hot chocolate, the boys went into their shelters. They didn't go to sleep straight away but talked about U.F.O's and the television programs they enjoyed.

Frank's final comment before climbing into his sleeping bag was, "What a day, but at least there's no mosquitoes tonight."

A Day in the Life of a Counselor

The sun breaking through the cracks of the make-shift shelter caused Frank and the other counselors to stir from their deep sleep. All lay there reluctant to move or speak, soaking in the silence which had been a rare commodity during the last three weeks of hustle and bustle. No 6:30 rise and three mile run today because their charges are on solo.

Matthew was the first to drag himself out of the sleeping bag. He volunteered to paddle around the lake for the morning check to see that all was well. Frank opened one eye and yelled, "Wait, Matthew, I will join you."

Matthew made his way over to the remains of last night's camp fire and proceeded to rekindle it. Frank and the other three instructors didn't move a muscle.

Looking across at the motionless bodies, Matthew made his way down to the canoes and without waking the others slipped onto the lake and paddled off around the edge.

Frank again broke the sleepy silence as he sat up and looked around in a vain search for Matthew. He turned to the others and said indignantly, "Matthew's bloodywell gone, Jesus the communications around here leave a lot to be desired." Christine replied sleepily, "You know Matthew." That seemed to console Frank as he silently got out of his sleeping bag and put on his cleanest dirty tee-shirt and shorts.

Mumbling to the others that he would have to do some washing today, Frank made his way over to the fire and placed a pot of water on the now glowing coals.

Soon the others joined Frank around the fire and prepared a breakfast of fruit bread and honey. During coffee, Frank asked Christine about the nature of the reports they had to write up. Christine, who has worked at the camp for two previous summers, explains that the reports are used by the courts, social workers, and officers.

Frank commented that he would like to get started on them that morning as he was shifting house as soon as the camp finished and he didn't want to "be fooling around writing reports."

After breakfast, Frank went to his pack and dragged out his dirty clothes and proceeded down to the lake edge and began to wash. When the task was completed, he hung his wet clothes on the branches of a dead tree to dry in the sun. He then took his notebook from his pack, sat down on a log and began to write.

After an hour of writing he was interrupted by Matthew's return. Frank asked if all was okay. Matthew, after getting a cup of coffee, told Frank that Allan was yelling to him as soon as he got within sight. Frank put down his pen and listened quietly as Matthew told him that Allan was complaining of a stiff neck and that he asked to return to camp with him. Matthew said he told Allan he would be alright if he found a better place to sleep. Frank asked if all the others were alright. Matthew replied, "Good, but I could hear Allan crying as I paddled away."

Frank sat on the log staring at the lake before picking up his pen to continue writing.

At 4 o'clock Frank got a message on the radio telephone from the support unit at Lakeview camp that one of the boys, who had developed a bad infection in his hand the night before solo, would have to return to Victoria for treatment.

Frank got through to Victoria to make arrangements for the boy's pick-up. Victoria reported that they were experiencing a bad storm and that it was heading in our direction. We could see the black clouds on the horizon, and the wind started to get stronger.

Christine wanted all the kids checked before dinner to make sure "their tarps were well secured."

Matthew and Frank decided that we should drive the canoes to the other end of the lake so as to be not paddling into a strong head wind.

Pierre and Frank tied the canoes to the trailer as the first heavy drops of rain hit the ground. After securing the canoes, we all piled into the truck cabin and headed off down the dusty logging track to the other end of the lake.

We eventually made it to the opposite end of the lake but not before making several wrong turns which took us miles from our destination; we also had a major confrontation with the Lakeview camp director for failing to stop and report in at the office.

Pierre and I unloaded the canoes from the trailer while Frank tried to appease the irate director.

At last we were under way and, as we set off down the lake, Frank said, "I think that storm will miss us."

After a few minutes paddling, Frank suggested we use our make-shift sail and sail down the lake to save time and energy.

We passed the first two camps and yelled to check that all was well. We were greeted with "fine" and the all familiar "What time is it?" Frank replied, "Day time" and we paddled on towards the island on which Allan was soloing.

When we got close to Allan's island we noticed that his orange tarp and sleeping bag stuff sack were on the far shore. Frank said, "It looks like Allan has lost his shelter in the heavy winds."

We started to paddle faster to a location where we could clearly see all of the island. Our eyes scanned the small rocky island but we could see no sign of Allan.

Frank stopped paddling and started to yell out Allan's name. There was no reply. Frank turned to me and, shaking his head, he said, "He's run, he's bloodywell run."

We slowly paddled to the rocky shore of the island and beached the canoe. Frank made a quick search of the island but all he found was Allan's "foamy" insulation pad and his sleeping bag. We stood in silence thinking about our next move, when on the wind we could hear distant yells for help. "That must be Vic around the corner," said Frank as we pushed the canoe off the rocks and started to paddle toward the distress calls.

Vic's camp was situated about half a mile from Allan's, on the other side of a large point so that they would not be able to see each other.

When we approached the point we stopped paddling and, keeping quiet and still, we peeped around the corner. We could see Vic sitting by himself on a log close to shore. Without seeing us, Vic stood up and cupped his hands to his mouth and started to yell for help again.

The splashing of our paddles startled Vic as we paddled towards him. He swung around and demanded, "Where the fuck have you been? I have been yelling for hours. Allen's with me and he wants to run. I better get no shit from this, I was only trying to get you guys out here."

Frank replied, "You're okay, no shit for you, but where is Allan?"

Vic, who had quieted down, said, "Back of my camp." Frank made no attempt to get out of the canoe and softly said to me, "Let's stay away from the shore in case Allan tries to jump in the canoe and really make a run for it. You know what he's like."

Turning towards the shore, Frank yelled, "Allan, come out here so I can talk to you."

Allan slowly appeared from behind the bushes. His head was bent to one side and he was looking at the ground, hence his face was hidden by his mop of long black hair. In a soft voice and shaking with emotion, he said quietly, "I am not going back, I am not going back." Allan sat on the log and still would not look in our direction.

In a soft tone Frank asked, "What's the problem Allan?"

Allan was silent for a moment, then half crying said, "I am not going back, I am scared of that place." Vic looked on in silence, watching Allan and shaking his head.

After a short time of silence, Frank asked, "How did you get here Allan?"

Allan replied, "I swam."

This time in a louder voice, Frank said, "Do you realise what this means Allan? It means you have blown it again!"

Allan replied quietly, "I don't care, I am not going back. I am scared. I have thought about it all night and this morning and I am not going back."

"So you want the old run around Allan," said Frank. "All the system shit again. Christ, Allan, it's only three days." Quietly Frank said, "Come on Allan let's go back to the island."

"No, I am not going back. I can't stand being by myself. I am not a bush person, I am a city person. I have sat there and thought about the things that have happened to me and what is going to happen to me and it drives me crazy. I just can't take it, Frank."

"You have to go back Allan. The only other choice is to come back to our camp and be chained to a tree like a dog. You don't want that do you Allan?"

Allan, now almost hysterical, yells "I don't care what happens to me. I am not going back to that island."

After a short period of silence, Frank asked Allan "What are you going to do if I put you back on the island again?"

"Run away again, but this time in the other direction from Vic. In the bush."

"Don't be crazy Allan, after a mile your feet would be ripped apart without any shoes."

"Maybe I would die then, that would be good. I am not going back Frank."

Frank replied in a softer voice, "I will give you one more chance Allan. You must come back. Allan look at me."

"I can't, my neck is stiff from sleeping on the rocks. I hate that island. It freaks me out and I can hear other people on it. I don't care what you do to me, I am not going back.

Frank said, "Last chance Allan." Allan was crying so hard that he was almost incomprehensible but his message was clear--he was not going back.

Frank said to Allan, "Okay you have really blown it now, get into the canoe."

Vic, standing by in silence, said to Allan, "You're crazy."

Allan replied, "I don't care anymore."

We paddled alongside the log. Allan got into the canoe and curled up like a baby in the middle of the hull. You could hear his sobs as we paddled back to the shore near his island to pick up his tarp which had blown away.

When we reached the shore, Frank made Allan get out of the canoe and pick up his gear.

Walking back to the canoe, Allan said, "Frank you are not taking me back. I am not going to stay on that fucking island."

Frank said nothing as Allan got into the canoe. We paddled to the island and beached the canoe on the shore.

Frank turned to Allan and told him to get his gear.

Allan said, "I only have my foamy and sleeping bag. I ate my food this morning and I lost my book when swimming away from here."

Frank said, "I will give you one more chance Allan." Allan snaps back, "I am not staying."

"Okay Allan, I have had enough of you, you have blown it again and it's back to camp for you and the whole system run around again."

Allan didn't reply, but got out of the canoe and grabbed his gear while Frank looked on in silence.

With Allan on board we paddled away from the island. Allan was crouched on the bottom of the canoe with his head slumped forward and eyes closed.

After a minute or two of paddling we could see Matthew and Pierre paddling their canoe in our direction. We stopped and waited for them to join us. Allan showed no apparent interest in what was happening but seemed content to sit there with his head forward and eyes closed.

Seeing the extra person in the canoe, Matthew yelled out "What's the problem?" Frank waited until they were next to us to answer, "We have a problem with Allan and I want to take him back to camp."

Matthew immediately replied, "Let's talk about this a minute Frank."

With a surprised look on his face Pierre asked Frank, "Have you really thought of the logistics of that Frank?"

Frank thought a minute and replied, "No not really."

"I have a plan Frank," said Matthew as he drew the canoes closer together so as to be able to whisper to Frank without Allan overhearing.

After several minutes of muffled conversation, Matthew turned to Pierre and said, "We will paddle to that beach over there so that Allan can stay the night there."

Allan still showed no interest in what was happening.

Both canoes turned and we paddled off in the direction of the small white sandy beach on the other side of the lake. After a hundred yards or so Frank turned and said, "I am not happy about this, I am concerned about Allan's mental state."

Frank yelled to the other canoe that he wanted to pull in to the shore "and talk some more." As both canoes landed, Frank hopped out and made his way to the other canoe.

Allan was showing no sign that he was aware of anything that was happening. He made no noise or movement but sat there with his eyes closed.

After 10 minutes of discussion, Frank returned to the canoe and said, "Okay, let's head for the beach."

As we paddled out into the main lake from the small islands and channels we could see Christine and Jerry, a staff member from Lakeview, in the motor boat. Frank started to yell and wave his arms to attract attention. They had obviously seen us and were heading in our direction.

When they got close they reduced speed and started to circle us slowly. Christine yelled out, "What's the problem?"

Frank replied, "Allan is."

Jerry, who was steering, brought the boat close to us so Frank could get on board. Jerry looked at Allan and yelled above the engine noise, "You're nothing but chicken shit Allan."

Allan made no reply but was now looking at the boat that was slowly circling us.

After discussing the problem in the boat with Christine and Jerry for some time, Frank yelled to me to paddle over to the boat. As Frank climbed down into the canoe, Christine said, "You must be firm now Frank."

Frank turned to me and to the other canoe and said, "Okay we are going back to the island but it's still the same plan."

Allan made no comment and was still watching the speed boat as it accelerated away back towards the staff's camp at the end of the lake.

It was getting dark as the two canoes headed back towards Allan's island.

Matthew and Pierre's canoe landed on the island first. They immediately got out of their canoe and met us as we beached our canoe. Both Pierre and Matthew grabbed Allan and said, "Out you come Allan."

Allan started crying but got out of the canoe more or less by himself. Once on the shore, Allan started crying and yelling, "I am not staying, I am not staying."

The counselors forced Allan to the ground and started taking off Allan's clothes. Allan didn't fight back but kept yelling hysterically, "I am not staying, I am not staying."

Frank got Allan's sleeping bag and foamy out of the canoe and threw his tarp onto the sand. Once free of his clothes, still crying, Allan got into the sleeping bag. Frank told him to lie down on his foamy. Allan did what he was told, his whole body shaking with deep sobs. Matthew and Pierre threw the tarp over the top of Allan and placed a few rocks around the edge of it.

Matthew assured Allan that he would be okay and to "get some sleep."

The counselors made their way back to the canoes and we immediately paddled away from the island. Looking back at Allan all you could see was his form under the orange tarp; we heard his crying as we paddled away.

Allan yelled out "Do I have to stay an extra day because of this?" Frank replied, "You bet you do."

After a few strokes Frank turned to me and said, "It sounds like Allan's old tricks again.

We started to paddle back towards our camp and after a few minutes of silence Frank turned and said to me, "What would you have done in that situation?"

I replied, "I don't know, but I would feel very inadequate with no experience or training in the area."

Frank answered, "I didn't know what to do either. You know I only feel 50% adequate in this job. Our training was a farce; no counseling skills, only training for the outdoors."

It was getting dark now and we could see the lights of the fire as we paddled into the back water in front of our camp. Frank said, "I still feel that my group is one of the best though. . . . Always first up and first back and things like that."

We beached the canoe in the dark and made our way up to the campsite and fire. All the counselors were smiling at us as we walked into the light of the fire.

Frank said to the group, "Thanks for the help out there. I feel good now about what has happened.". Pierre replied, "Yes, Frank, you will just have to take a few lessons on being a prick." Everybody laughed. Jerry commented that he was surprised that we only had trouble with one person. "The second night is always the hardest, and in a group of 20 I was expecting at least 3 or 4 like Allan."

Dinner was eaten in very high spirits with much joking and laughing about the kids, and the counselors related some past experiences they had had. Over coffee, Matthew said to Frank, "Listen Frank, I will have to have a good talk to you one day after this camp has all finished." Frank replied laughing, "Yeah, that would be great I sure have lots to learn. We will have it over a few beers, eh."

Discussion

As discussed in Chapter VI, the counselors were an instrumental part of the "outward bound" process at Metchosin camp.

It appears obvious from the group members' actions and words that delinquents exercise dysfunctional problem solving skills and hence demand excellent instruction and counseling to make their way through the course and to achieve the camp's aims.

The following are a series of statements made by Gerald Golins who is the Corrections Project Director for the Colorado Outward Bound School. Golins (1977:2-3) is of the opinion that the statements should be given to all instructors working with delinquents in "outward bound" programs to help them in their role of counselor. His statements will be used as the framework for discussing this chapter.

Golins' first statement is, ". . . focus on the individual, you are not trying to solve society's ills." Frank did indeed focus his efforts on the individual delinquent, as did all the counselors at the camp. Frank was concerned about each group member; his concern over Allan being left alone after his "escape" from the island exemplifies the individual nature of his concern.

"Set your expectations of performance at the outset." Frank set expectations at the beginning of the camp but failed to state which demands were negotiable and which were not. Thus most commands and requests were met with protests and cries for alternative actions. Allan's statement, "I didn't read anything about having to go swimming," is an example of this.

"Let people know what to possibly expect from the course in ways of activities and emotions." The program was explained fully and completely by the camp director at the beginning of the camp. All members of the group were mentally preparing for the solo many days before the actual event. Frank led the group in discussing what to expect on the solo but, as Golins comments, "delinquents live in and for the moment." Thus many individuals, Allan in particular, appeared to only prepare themselves emotionally immediately before experiencing the event.

"Give feedback, delinquents crave it, they want to know how they stand." In the author's opinion, the lack of group and individual feedback was one of the major faults of the camp's program. The author feels that some time should have been set aside each day to give the delinquents feedback on their progress. Some negative feedback was given to the group after major confrontations (such as Allan's disappearance on the mountain) but, in general, there was no regular time set aside to give positive as well as negative feedback. Golins points out that "feedback which is good, is a way of caring that makes sense to delinquents."

"Look for the real message behind behavior. What primary needs (physical, security, self-esteem, belongingness, and self actualization) are threatened or have been satisfied, are the questions to ask." Frank was always trying to find the message behind the behavior, but lack of training and experience seldom allowed him to find the message. It was this looking without finding which led him to say, "I didn't know what to do. You know I only feel 50% adequate in this job."

The author feels that, in many ways, it is too much to expect a counselor to come to terms with this problem adequately and completely, and that it is really the job of a psychologist to look for the message behind behavior. What is needed is a person who is trained to deal with problems directly and to advise counselors on how to approach such problems. If expense or other factors exclude such a person from a camp, then at least some guidelines and techniques should be made available to the counselors during their training weeks.

"Intervene, the only thing you have to work with is their behavior here and now." Intervening in the correct manner and making the intervention a positive experience for the delinquent requires training and skills which Frank did not have. To be employed in a camp situation such as Metchosin, the counselor must possess not only skills for the outdoors but, more importantly, counseling and intervention skills. As stated by Golins, you should have techniques and plans for intervention and, most importantly, you should have more than one option available to you.

"Pain is a hard thing for delinquents to responsibly deal with. They tend to share it, prolong it, and amplify it. It seems to boil down to not having enough self discipline and possessions." Allan's comment of "I don't care what happens to me, I know I am just not going back to that island because it scares the shit out of me" exemplifies this statement. Again this problem should have been recognized by the counselor and it should have been alleviated before it eventuated into another failure experience for the delinquent. As mentioned above, perhaps only the fully trained psychologist is capable of dealing with such problems.

"Words do not have much significance for juvenile delinquents.

Trust the primacy of the experience." In many ways this was the philosophy which Frank followed. As he stated in Chapter 6, "I think just getting outdoors in a healthy physical and mental environment may be enough for these kids. . . . the exposure may be enough." The author is of the opinion, and the observations suggest that just getting outdoors per se is not enough to rehabilitate the delinquent. The outdoors does not, in itself, contain any "magic" rehabilitative effect and it is only through effective counseling that the camp's aims to increase self concept can be achieved.

"The group is where the action is. Delinquents need to belong in and to it." Frank realised and used the power of the group to bring individuals into line with his expectations. His argument with Henry about whether ~~Henry~~ should go hiking or stay fishing was concluded with the following statement: "This is a group and we do everything together whether you like it or not. That's the way it is and that's the way it stays." The advantages and reasons for using the group in this manner have been discussed in Chapter V.

"Care without bleeding. Many delinquents have such a negative self-concept that any caring which seems too unconditional is suspected and possibly manipulated." Frank, like all the counselors, was genuine in his concern for the members of his group. This concern was not of the "bleeding" nature and it was he who told them not to be so hard on themselves. The author feels that Frank's caring was seldom, if ever, manipulated by the group members.

"Be yourself, that's the least you owe any student. Honesty is the best strategy." Frank was always himself and was not the type of person who needed success for himself. When Frank felt inadequate to deal with certain problems, he would talk the problem over with other staff members. Since Frank acted naturally, the group could feel the genuine care and concern he had for each individual and thus each individual felt free to discuss his problems and desires with Frank. It should have been this concern which formed the basis for greater interaction and counseling, but unfortunately this feature never fully developed.

Again, the author is of the opinion that Frank's lack of training and experience are contributing factors to this lack of development.

Frank's lack of training and experience was atypical of the counselors employed at Metchosin camp. As indicated in previous chapters, Frank was considered by the others as the "junior member" of the team.

Although Frank did not possess all the skills available to the other counselors, as suggested by Golins, he was typical of the concerned but untrained individuals who are employed in camps such as Metchosin. It is the author's opinion that the Provincial Government should establish training programs so that the counselors can be equipped not only with interest and concern, but also with the counseling and intervention skills vital for the job at hand.

CHAPTER VIII

IMPACT ON THE INDIVIDUALS

Introduction

This chapter presents that statistical analyses of the data collected. The tables and graphs included in this chapter will summarize the change in self concept and locus of control as measured by the Tennessee Self Concept Scale and Rotter's Internal-External Locus of Control Scale.

Abbreviations Used in This Chapter

Total "P" Scores (TOT): The total positive score is the most important single score of the scale. It reflects the overall level of self esteem. "Persons with high scores tend to like themselves, feel that they are persons of value and worth, have confidence in themselves, and act accordingly. People with low scores are doubtful about their own worth, see themselves as undesirable, often feel anxious, depressed, and unhappy, and have little faith or confidence in themselves" (Fitts, 1965:2).

Self Criticism Score (SC): This score is made up of mildly derogatory statements that most of us would admit to be true. "Individuals who deny most of these statements most often are being defensive and making a deliberate effort to present a favorable picture of themselves. High scores generally indicate a normal, healthy openness and capacity for self-criticism" (Fitts, 1965:2).

Identity (ID): These are the "what I am" items. "Here the individual is describing his basic identity--what he is as he sees himself" (Fitts, 1965:2).

Self Satisfaction (SS): "This score comes from those items where the individual describes how he feels about the self he perceives. In general this score reflects the level of self satisfaction or self acceptance" (Fitts, 1965:2).

Behavior (BEH): "This score comes from those items that say 'this is what I do, or this is the way I act.' Thus this score measures the individual's perception of his own behavior or the way he functions" (Fitts, 1965:3).

Physical Self (PHYS): "Here the individual is presenting his view of his body, his state of health, his physical appearance, skills, and sexuality" (Fitts, 1965:3).

Moral-Ethical Self (MOR): "This score describes the self from a moral-ethical frame of reference--moral worth, relationship to God, feelings of being a 'good' or 'bad' person, and satisfaction with one's religion or lack of it" (Fitts, 1965:3).

Personal Self (PER): "This score reflects the individual's sense of personal worth, his feeling of adequacy as a person and his evaluation of his personality apart from his body or his relationship to others" (Fitts, 1965:3).

Family Self (FAM): "This score reflects one's feelings of adequacy, worth, and value as a family member. It refers to the individual's perception of self in reference to his closest and most immediate circle of associates" (Fitts, 1965:3).

Social Self (SOC): "This is another 'self as perceived in relation to others' category but pertains to 'others' in a more general way. It reflects the person's sense of adequacy and worth in his social interaction with other people in general" (Fitts, 1965:3).

Summary of Results and Discussion

Self Concept

Table I displays each group's means for the pre- and post-test for self concept. An analysis of variance between the total group means reveals a significant increase in self concept. It would appear from these results that the Metchosin program is achieving its aim of increasing self concept in an endeavor to break the short-term failure pattern of the delinquents. The author believes the effectiveness of the treatment is not the result of the wilderness experience per se but rather from the open communications and counseling that resulted between the staff and delinquents engaged in a common experience. The wilderness experience provides a novel and neutral setting in which the youth can begin to engage in self-evaluation. Through guidance and support from the counselor, success of the physical challenges for the delinquent was almost guaranteed and the individual experienced internal satisfaction as a function of this success. It would seem that "natural" consequences during the wilderness experience permit the development of internal control (see Table VII) and self concept (see Table I) resulting in the nature of the delinquent behavior becoming action as well as reaction. Interaction is more easily fostered within a novel environment (Mettee, 1971) and reinforced by the immediacy of the wilderness

Table I

Change in Total Self Concept
Group Means

		Group				
		1	2	3	4	Group Mean
TOTAL "P" SCORES	Pre-test	267	256	250	252	256.4
	Post-test	252	271	284	290	275.6

Significance: $P < .05$

feedback. Unlike the urban environment, where feedback tends to be non-direct, delayed, and confusing, the wilderness responds directly, firmly, and consistently.

The major instrument used to study the effect of the camp on self concept was the Tennessee Self Concept Test. Table II shows the change in self concept for all individuals in group 1. The results indicate that there was no significant increase in self concept. When one examines the means for the pre- and post-tests, results indicate there has been a decrease in self concept for three of four subjects as well as for the mean. The author feels this decrease in self concept could be attributed to the inexperience and lack of counseling skills of the group counselor. The camp was Frank's first experience working with delinquent youth and, in his own words, he "only felt 50% capable of doing the job." Unfortunately, many counseling situations and opportunities were missed during the weeks of the camp simply because Frank did not possess the skills and techniques essential for the job at hand. As can be seen from the ethnographic account in Chapter VII, delinquents require more than indecision and confusion during a crisis situation and, regardless of the physical environment and other variables, it is only the counselor who can turn such crisis situations into a positive experience. It is the counselor who is the bridge between the delinquent and society and, if this bridge is weak or broken, the transition from delinquent ways and attitudes to societal norms can never be made fully in the camp situation. The combination of delinquent youth and the wilderness environment interacting with an unsure and inexperienced counselor inevitably results in the delinquent ending up the loser.

Table II

Change in Total Self Concept
Group 1 : Leader, Frank Donaldson

		Subjects				
		Allan	Doug	Henry	Max	Mean
TOTAL "P" SCORES	Pre-test	265	243	278	283	267
	Post-test	239	246	249	275	252

Significance: P> .05 (N = 4)

Table III shows the change in self concept between the pre- and post-testing for group 2. Results indicate that there was no significant increase in self concept. It is interesting to note that three members of this group, namely subjects C, D and E, are female. All three girls had an increase in self concept as a result of the camp. Females have attended Metchosin camp for the last three summers. The camp director felt that their inclusion in the program came as a "spin-off" from the women's liberation movement. Although the small population under study eliminates any conclusive statements about the specific variable of sex, it appears from the results that female success in completing the program equals that of males. This finding is consistent with the studies by Porter (1975) and Kelly (1974) who concluded that the effect of an Outward Bound type program is not sex bound but is a human experience.

Table IV shows a significant increase in self concept for group 3. The leader of this group felt that the length of the program cancelled out any real chance of a lasting effect. As Pierre put it, "The limitations of time on a program such as this cancelled out any real chance of success. They just aren't at it long enough. It should be six months or longer to rid them of delinquent behavior. Only now, after four weeks, some kids are just starting to come to terms with their problems." Table III and Table IV suggest that the program does in fact improve chances of real success when measured by improved self concept and observed by a reduction in delinquent behavior. This becomes especially important when one considers the findings of Carkhuff (1969) that growth and deterioration occur at crisis points during one's life; and that these processes are cumulative, that is,

Table III

Change in Total Self Concept
Group 2 : Leader, Christine Graham

		Subjects					
		A	B	C	D	E	Mean
TOTAL "P" SCORES	Pre-test	274	251	286	249	221	256
	Post-test	265	273	285	288	248	271

Significance: $P > .05$ (N = 5)

Table IV

Change in Total Self Concept
Group 3 : Leader, Pierre Shaver

		Subjects				
		A	B	C	D	Mean
TOTAL "P" SCORES	Pre-test	255	233	232	283	250
	Post-test	279	277	280	303	284

Significance: $P < .05$ (N = 4)

the response that one makes in one crisis point increases the probability that he will respond in a similar way at the next crisis point. Thus the Metchosin program seems to be playing its part in initiating a slow but gradual process of growth in self concept and locus of control (see Table VII). One can only speculate that an increase in the length of the program will produce the same increased growth rate in self concept and locus of control.

Table V shows a significant increase in self concept for group 4. Group 4 also had the largest difference between pre- and post-test means with an increase of 38 "P" scores. It is of interest to note that the leader of Group 4, Matthew, was the most experienced of the group leaders. Also, group 4 consisted of boys who were considered to be somewhat more "hard core" than the other groups. The boys in this group were up to 2 years older than the other group members. Again, because of the small population under study, conclusive statements cannot be made about the variable age. However, the results suggest that the older youths of group 4 seemed to improve more in terms of positive change in self concept and locus of control (see Table VII). Group 4 was the only group with significant increase in internal control as compared to the younger youths (those in group 1, see Table II; and those in group 2, see Table III). It is possible that other factors, such as the group's leader and the instrument used, could have influenced the results but the trend is again consistent with the findings of Porter (1975) and Kelly (1974).

Figures II to VI show both pre- and post-test results for total self concept and the nine sub-areas of self as measured by the Tennessee Self Concept Test; these nine sub-areas being self criticism,

Table V

Change in Total Self Concept
Group 4 : Leader, Matthew Wells

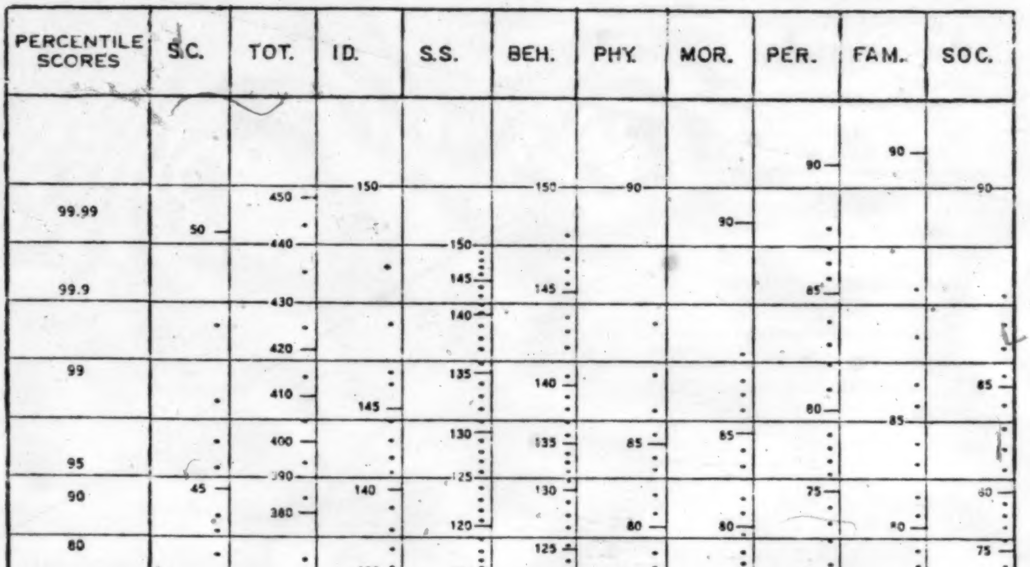
		Subjects					
		A	B	C	D	E	Mean
TOTAL "P" SCORES	Pre-test	225	262	251	278	247	252
	Post-test	269	305	293	309	278	290

Significance: $P < .05$ (N = 5)

identity, self satisfaction, behavior, physical self, moral-ethical self, personal self, family self, and social self.

The very low self concept scores for each sub-area (in particular total P score), as shown in Figures II to VI, are consistent with Fitts' (1969) comments that the typical delinquent is a troubled, unhappy and disturbed person who dislikes himself. Even after the camp, which resulted in significant increases in the areas of self criticism, identity, physical self, moral self, and personal self (see Figure VI), all aspects of self concept are still dramatically below the general population median. Figures II to VI indicate that, even though there was a significant increase in self concept, 99% of the population have higher self concept than the delinquents under study (see Appendix C). It is for this reason the author believes that not only should the program see the delinquent through the wilderness experience but, more importantly, back to the community to assist him by providing resources of referral and counseling that can further sustain him. At present, upon graduation from Metchosin camp, most delinquents are once again left to their own resources without help or guidance. Ideally, each group counselor should spend at least one month following the camp providing the delinquents of his group with personal counseling, assisting in building bridges to other support services, and helping in other areas such as academic tutoring, school and job placement. Although each delinquent, in time, would be accommodated by other workers in the broader range of human services, the author feels that the friendly advice and encouragement provided by the counselor would be invaluable. In this way the Metchosin program would not be seen as an end unto itself, but rather as part

FIGURE II TOTAL CHANGE IN SELF CONCEPT AS BROKEN DOWN INTO TEN SUB-AREA PROFILES: GROUP I MEAN



PRE-TEST ————————
POST-TEST - - - - - - -

FIGURE II TOTAL CHANGE IN SELF CONCEPT AS BROKEN DOWN INTO TEN SUB-AREA PROFILES: GROUP II MEAN

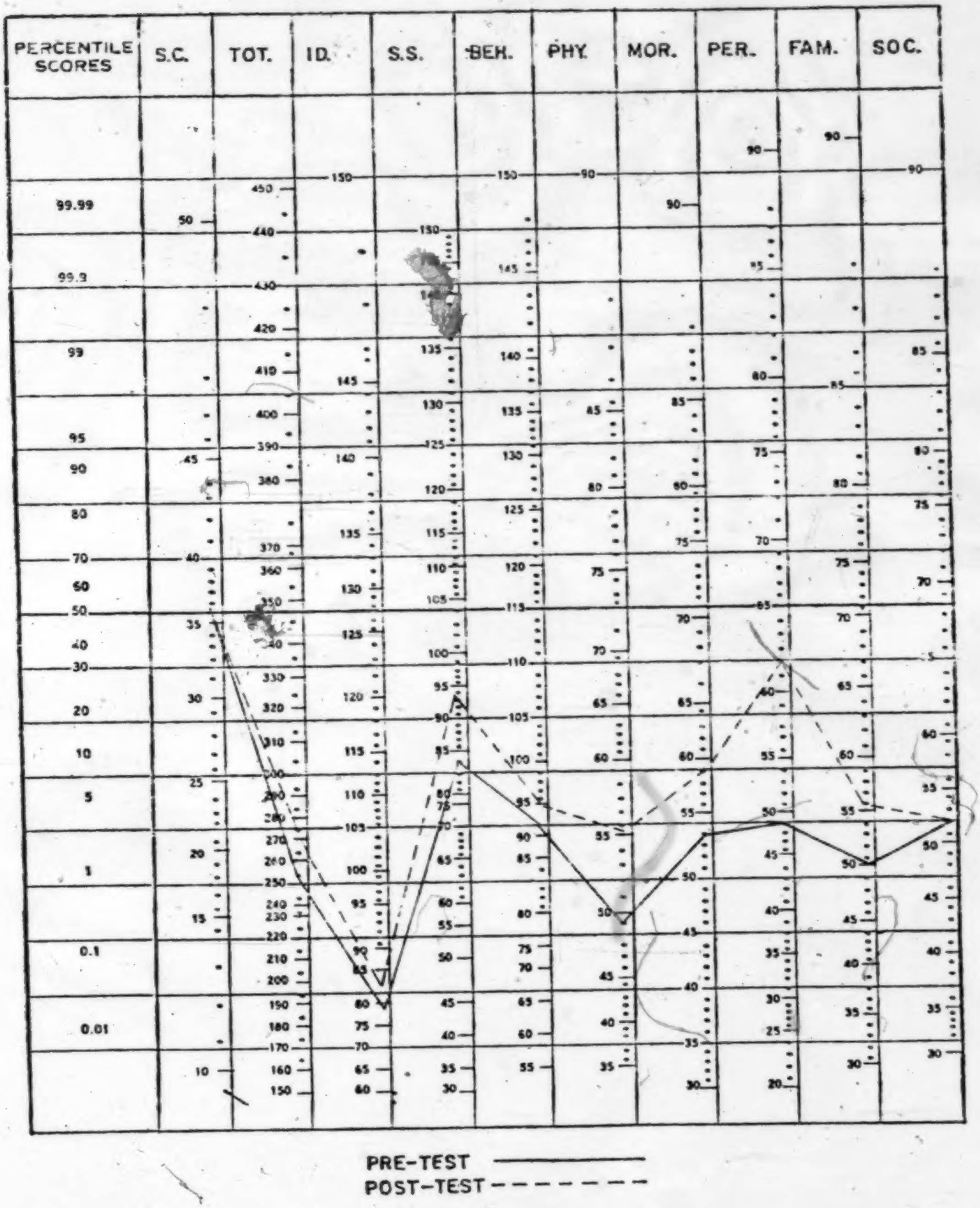


FIGURE IV TOTAL CHANGE IN SELF CONCEPT AS BROKEN DOWN INTO TEN SUB-AREA PROFILES: GROUP III MEAN

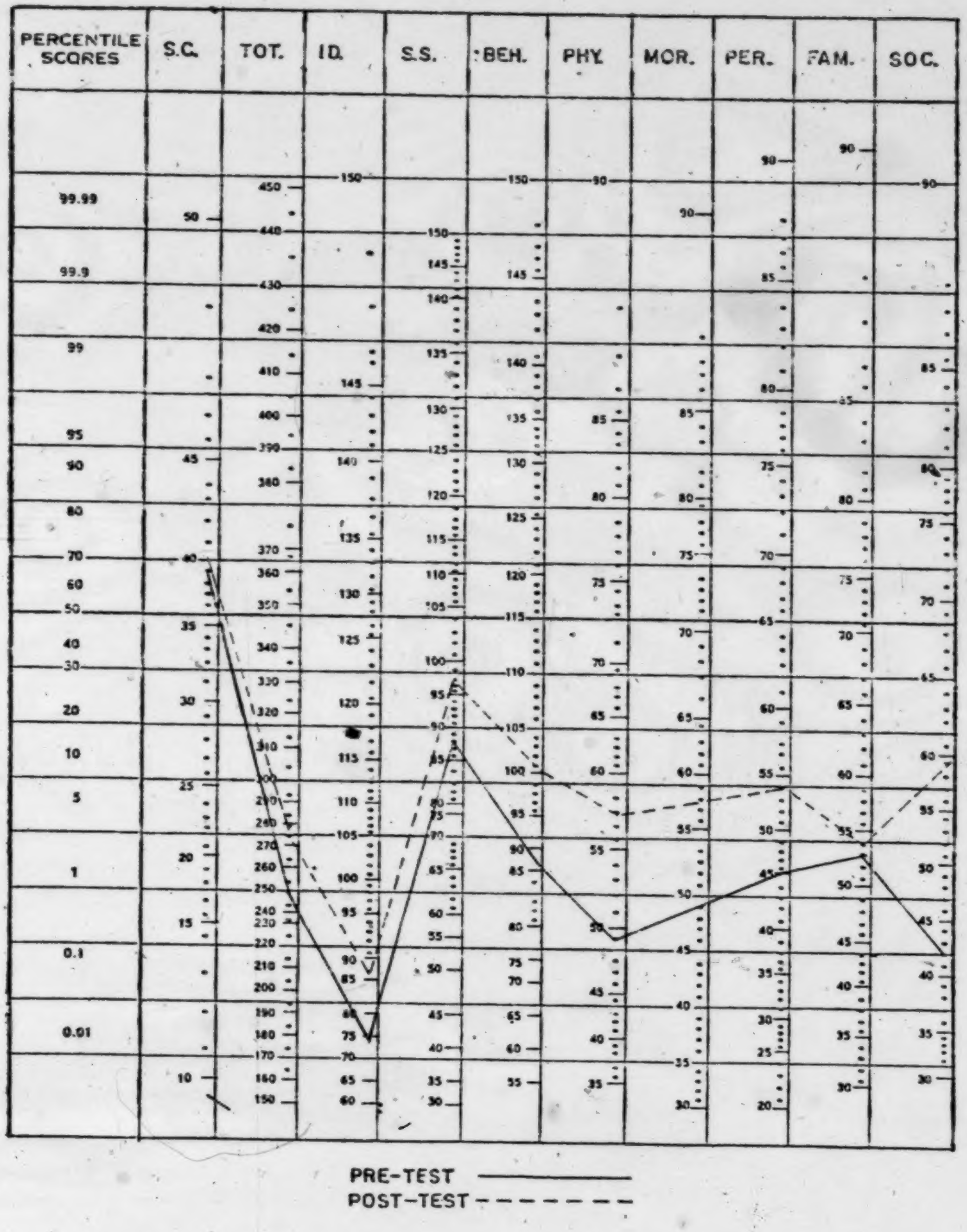


FIGURE V TOTAL CHANGE IN SELF CONCEPT AS BROKEN DOWN INTO TEN SUB-AREA PROFILES: GROUP IV MEAN

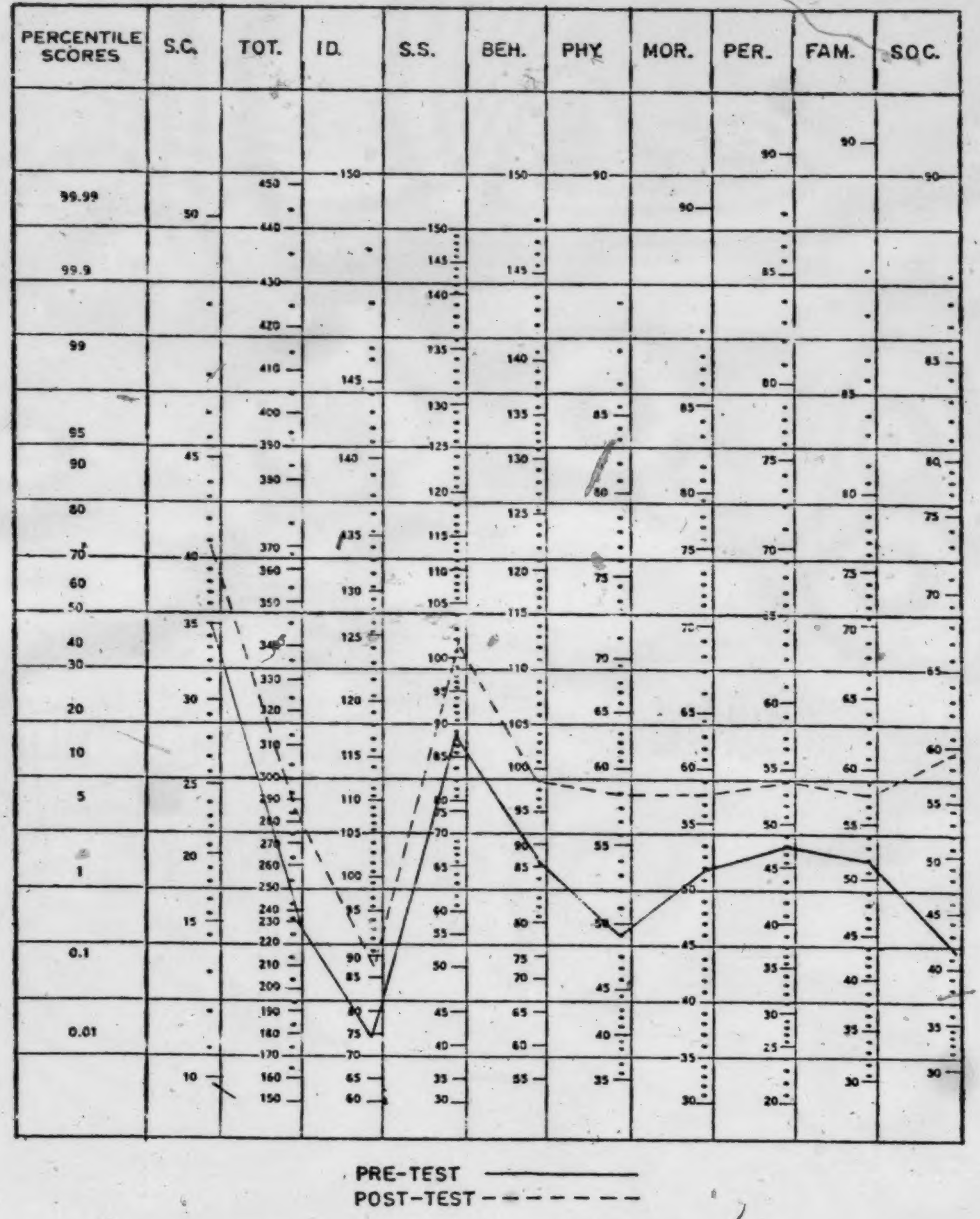
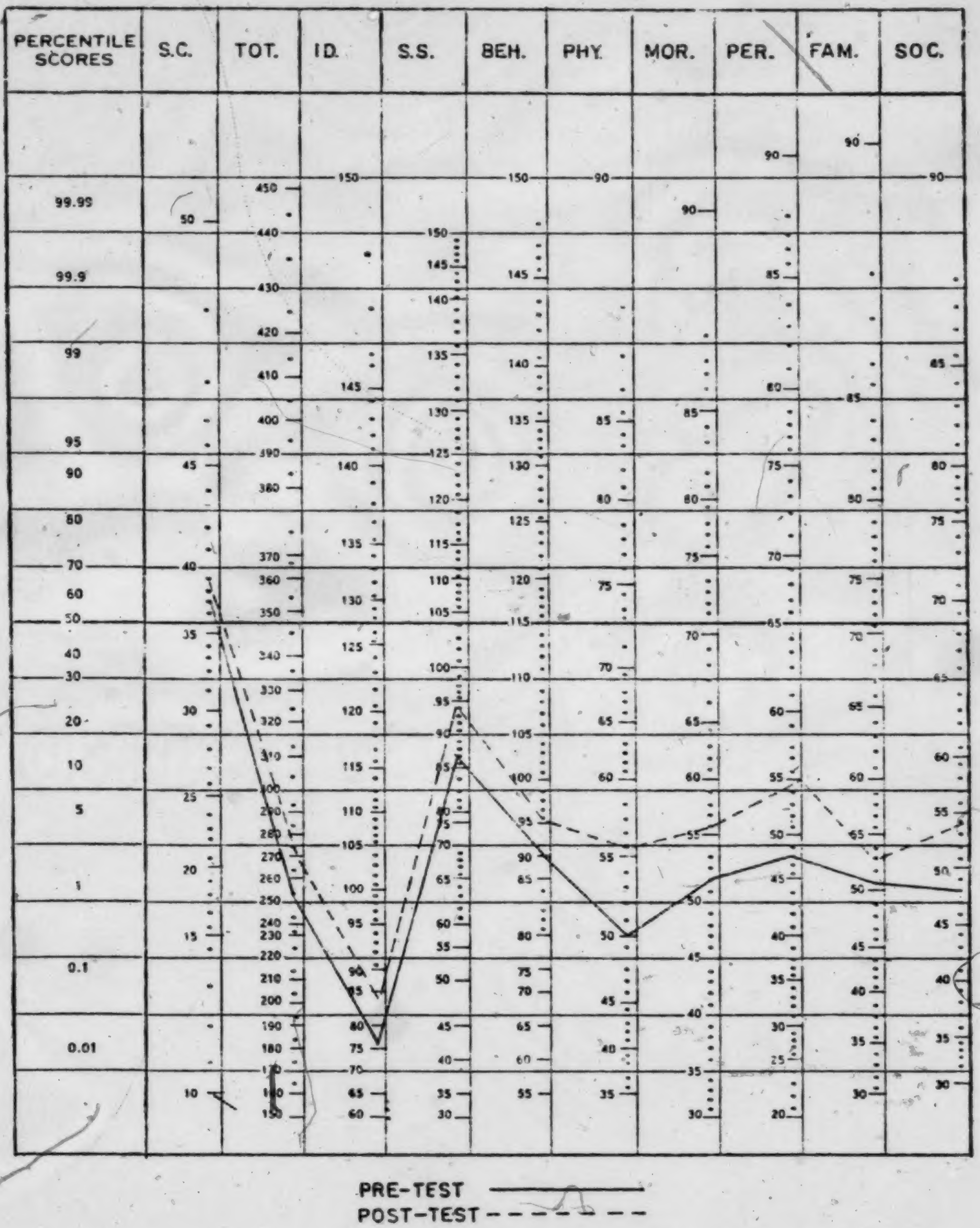


FIGURE VI TOTAL CHANGE IN SELF CONCEPT AS BROKEN DOWN INTO TEN SUB-AREA PROFILES: MEAN OF ALL GROUPS



of a continuum.

The lowest measured score on Figures II to VI is that of identity. The mean of all groups for identity is below the 0.1 percentile score. As stated at the outset of this chapter, identity is concerned with how the individual sees himself and thus it is a vital and important aspect of total self concept. This very low score for the post-test indicates a need for the program at Metchosin to include more activities that specifically give the delinquent a great deal of positive feedback and also provide the opportunity to experience different roles in the search for "who I am."

It is important to note that, when compared to the other sub-areas, the self criticism score is comparatively high (70th percentile). Again, this comparatively high score could be the result of the negative feedback given during the camp which resulted in the individual being very critical of himself and his position in life. This result indicates a need for the inclusion of a greater number of positive experiences and/or a changed attitude by the counselors, thus giving more positive feedback to the delinquents.

As can be observed in Figures II to VI, the delinquent's perception of himself with reference to his closest and most immediate circle of associates (as indicated by family self and social self) is very low with ranking at 1 percentile score. It is felt that all participants in the program need these significant others to recognize and honor their achievements in the program. The author feels that this recognition can best be obtained by involving the significant others in certain aspects of the program itself. In this way the parents and significant others could be properly informed about the program and thus become prime agents in the process.

Figure VI shows significant increases of 5 percentile scores for the sub-areas of physical self, personal self, and moral-ethical self. These improved aspects seem to result from the highly physically active program at Metchosin (see Chapter IV). The improvement in moral-ethical self could have been a function of living with other delinquents and the realisation that they are not alone in their deviancy. This communal living fosters the perception that the delinquent is not so "bad" when he compares himself with his delinquent peers in the camp setting.

Table VI displays those sub-areas of self concept for each group that showed a significant increase as measured at .05. Groups 1 and 2 had no significant increase in scores for any subsection. Group 3 had significant increases in three of the nine sub-areas; these being identity, self satisfaction, and personal self. Group 4 had significant increases in seven of the nine sub-areas; these being self criticism, identity, self satisfaction, behavior, physical self, and social self. When all the means for each group and sub-area were combined to make the total group means, the following areas were significant: self criticism, identity, physical self, moral self, and personal self.

Significant increases in these areas mean the delinquents have increased their capacity for self criticism, feel better about what they are as they see themselves, regard themselves as being in better health, with improved appearance, view themselves as being not such a

Table VI

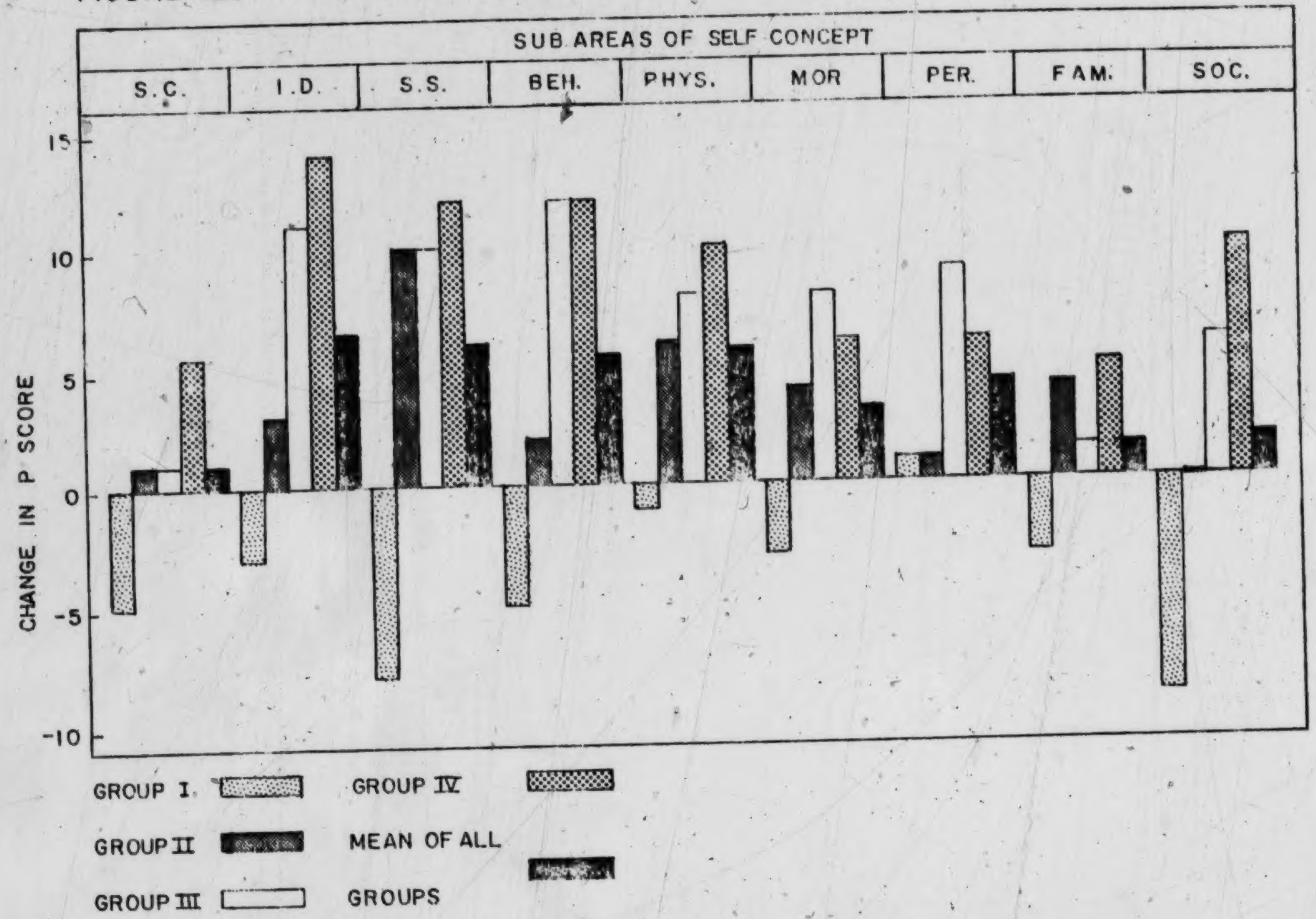
Significance and Total Change in Self Concept by Sub-Areas

		Group				
		1	2	3	4	Group Mean
	Self criticism	N.S.	N.S.	N.S.	$P < .05$	$P < .05$
SUB AREAS	Identity	N.S.	N.S.	$P < .05$	$P < .05$	$P < .05$
	Self satisfaction	N.S.	N.S.	$P < .05$	$P < .05$	N.S.
	Behavior	N.S.	N.S.	N.S.	$P < .05$	N.S.
	Physical self	N.S.	N.S.	N.S.	$P < .05$	$P < .05$
	Moral self	N.S.	N.S.	N.S.	$P < .05$	$P < .05$
	Personal self	N.S.	N.S.	$P < .05$	N.S.	$P < .05$
	Family self	N.S.	N.S.	N.S.	N.S.	N.S.
	Social self	N.S.	N.S.	N.S.	$P < .05$	N.S.

"bad" person and feel that they are of some worth to themselves and society. All these improvements are significant steps forward in coming to terms with their problems and hence reducing their delinquent behaviors and outlook on life.

Figure VII shows that some sub-areas of self concept changed to a greater degree than did others. For example, the sub-area of identity increased the most, while sub-area of family self changed the least as a result of the camp. It is felt by the author that modifications in the camping program itself could probably lead to greater positive changes in self concept. Each individual activity, such as canoeing and rock climbing, should only be regarded as a vehicle for counseling and not an end in itself. The stated aim of the camp was not to produce expert canoers and climbers, but rather to return the juveniles to the community with increased self concept, a greater understanding of themselves and others, and improved physical health. The author feels that this perspective had been lost and the camp program become, as Christine put it, "a mad whirl of activities." Frank also commented, "I don't think there was enough time for the kind of counseling that a program like this offers the potential for. To my mind, there was too much emphasis on getting the activities done and the skills learnt. It seemed there was always something to do so counseling just never got done." Pierre also said, "You need time to sit and blow hours, that's when the meaningful discussion takes place." The author feels that less time should have been spent on the activities thus allowing for greater time for counseling. A fixed time every day, after the evening meal for example, should have been set aside for group discussions, counseling and general interaction. This would give

FIGURE VII CHANGE IN THE NINE SUB AREAS OF SELF CONCEPT



the counselor time to "build the bridge" between himself and the delinquent and, more importantly, between the delinquent and society.

In this counseling time the delinquents could also discuss problems with the counselor and thus reduce the tension and the need for the all familiar question, "Why should I do this?". It would also make the usual answer, "because I said so," unnecessary.

As mentioned in the previous chapters, perhaps the single most important agent in the rehabilitative process is the counselor. He must be committed to helping, have personal integrity, have a sense of humour and, most importantly, possess a wide range of intervention and counseling techniques. Possessing skills for the outdoors is also essential but should not be the sole and major criterion for employment in camps such as Metchosin.

It is probably wishful thinking to expect to find an instructor with all the desirable characteristics for the job. It is for this reason the author feels the staff training program before the commencement of the camp is of vital importance. At this pre-camp training, the counseling skills required should be discussed and examined, also unified policy and techniques be established to reduce the inconsistency of dealing with problems and rules.

Frank's comments about the pre-camp training were, "I was disappointed in our training before the camp. I mean we didn't even develop a consistent way of handling the kids, and that's a big thing. We didn't become acquainted with policy until half way through the camp when an issue came up. Actually, the whole approach to the camp's training was a little too casual for my liking." For the other counselors, who had experience in previous camps, the pre-camp training was, in their words, "adequate."

It is the author's opinion that it would be of great benefit to the staff if they had access to a psychologist who could give advice and direction, particularly during the training weeks before the camp. With professional assistance and direction, perhaps Frank would never have had to be faced with the constant frustrations and feelings of inadequacy.

As mentioned above, it is probably idealistic to hope to find instructors with all the desirable characteristics but the author feels it is not unreasonable to establish and train a staff who complement one another. This cannot be achieved unless the staff get to know the ideas and feelings of others, and out of this a unified policy can be established. This must be done before the camp for it is too late once the actual camp has started.

Locus of Control

Table VII shows the group mean changes in locus of control as measured by "The Rotter Internal-External Control Scale." The results show an overall significant increase in internal locus of control. This means that now the delinquents tend to regard the consequences of their actions as contingent upon their own behavior rather than as a result of luck, chance, or the great complexity of the forces surrounding them.

The belief that one can control one's own life is of great importance from a rehabilitative perspective. If one believes his life situation to be beyond his control then what is the use of trying to conform to society, for what will happen will happen. On the other

Table VII

Group Mean Change in Locus of Control

		Group				
		1	2	3	4	All Groups
POSITIVE SCORES	Pre-test	12.7	12.4	11.7	10.2	11.7
	Post-test	13.2	13.2	14.2	13.4	13.5
Significance		N.S.	N.S.	N.S.	P <.05	P <.05

hand, if one believes he is in control of his own life then one can perceive that it is he and he alone who is primarily responsible for his position in life and, more importantly, from the rehabilitative perspective, he is capable of changing that position to obtain the goals he desires. Table VII suggests that, as a result of the camp, many delinquents now feel more strongly that they have the ability to change their lives and it is hoped that through counseling this change will be towards societal norms and expectations, thus reducing delinquent behavior.

Summary

The Tennessee Self Concept Scale and the Rotter Internal-External Locus of Control Scale were administered to the 18 subjects before and after the 28 day camp.

All subjects scored very low on their pre-test, showing that the delinquents were "troubled, unhappy and disturbed persons who disliked themselves" (Fitts, 1969). Although the results from the post-test showed a significant increase in both internal locus of control and self concept, the self concept totals and sub-areas were still well below the population mean. The author feels that greater positive feedback from the counselors and the program activities is required to improve self concept for the participants.

When total self concept was broken down into nine sub-areas, a significant increase in self criticism, identity, physical self, moral self, and personal self was observed. When the results were matched to the camping group, results showed that only two of the four groups had a significant increase in self concept and locus of control. These inconsistent results indicate a need for further research in the area, particularly in relation to the use of counseling techniques, leadership style, and the variables of age and sex.

CHAPTER IX

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Summary

A review of literature pertaining to the use of wilderness settings and "outward bound" techniques for the rehabilitation of juvenile offenders suggested that lowering of high recidivism rates and increased self concept resulted from such experiences.

A cross-Canada survey revealed that there are at least 15 government camps across Canada using Outward Bound techniques and philosophy as a treatment modality for delinquent youth.

The author observed and studied one such camp situated at Metchosin on Vancouver Island. Although the Metchosin camp program was progressive in that it is for female and male delinquents, its objectives and philosophy are typical of many of the camps included in the survey.

The purpose of the study was two-fold. Firstly, to give an ethnographic account of the camp's program and process; and, secondly, to measure the changes in self concept and locus of control that resulted from the camp.

The instruments used to measure change were the Tennessee Self Concept Scale and the Rotter Internal-External Locus of Control Scale. All of the 18 subjects were tested with the instruments before and after the 28 day camp.

Results of the pre-test confirmed Fitts' (1969) conclusions that delinquents are, ". . . troubled, unhappy and disturbed persons who disliked themselves." Results from the post-test showed a significant increase in both self concept and locus of control.

Five of the nine sub-areas of self concept, namely, self criticism, identity, physical self, moral self, and personal self, increased significantly as a result of the camp.

Despite these improvements in self concept, the post-test results showed that 99% of the population have higher self concepts than the delinquents under study.

When total self concept change was matched to the four individual camping groups, results showed that only two of the groups had a significant improvement in self concept and locus of control. These inconsistent results indicate a need for further research in the area, particularly in relation to the use of counseling techniques, leadership style, and the variables of age and sex of the participants. However, the overall positive results suggest that the camp's objectives to increase the delinquents' self concept were generally realised.

Conclusions

The author is of the opinion that the Metchosin program and philosophy were an effective and humane treatment modality for certain delinquent youth. Just as there appears to be no one single factor causing delinquencies, there can be no one method used for rehabilitation. The "outward bound" type program and philosophy seem to work best with those who desire to change their "script" and behavior. Those individuals who resist change and are not prepared mentally and physically to make a genuine effort gain little from this type of program.

Evaluating a program such as Metchosin has proved to be very difficult. Perhaps in researching this process we are endeavoring to measure the unmeasurable, since "cognition and emotion are two distinct spheres of experience and efforts to relate one to the other suffer in the translation" (Kelly, 1974:11). The process is akin to electricity, "We know it works but we are not sure why." "This evaluation problem is not peculiar to 'outward bound' type programs, it is implicit in any effort to measure change in humans" (Kelly, 1974:11).

Despite these limitations, the "outward bound" type programs must continue to be researched in an endeavor to relate present programs and philosophy to the foundations and theories of crime and delinquency causation in order to guide future development and planning.

Although the results of the quantitative data showed a significant increase in self concept, the delinquents' self concept was still dramatically below the population mean.

What is required then is an extensive evaluation and research to establish and clarify more accurately the key component parts of the process occurring. Once these elements have been isolated, then programs such as Metchosin could modify their techniques and activities to maximise the benefits each delinquent could derive from such a program.

Although more extensive evaluation and research are required, it cannot be denied that Metchosin camp succeeds, at least for a short time, in increasing self concept and internal locus of control, and thus provides a valuable alternative form of therapeutic treatment.

Recommendations

Future Research

The author would recommend that future researchers in this area should consider studying a greater number of individuals over a longer time period. This would require the study of more than one camp and would encompass a greater number of leaders and leadership approaches and styles. It would also be very useful to study the longitudinal measure of self concept and locus of control for at least 12 months after the camp has finished. In this way a greater understanding of the long-term effects of the camp could be made.

In future studies it would also be useful to measure personality types to assess whether, or if indeed, camping programs have greater therapeutic effect on some types of delinquents with particular problems.

The author feels that the most important need for research at present in the area, is that of the various leadership approaches and styles as they relate to self concept. Although the small population under study eliminates any conclusive statements about leadership style and approach, it appears from the results that an authoritative style may produce greater self concept growth within the individuals of the group.

As mentioned in the discussion, the variables of age, sex, and intelligence quotient also require further investigation.

Metchosin Camp Program

The following are recommendations which, in the author's opinion, would be beneficial to the Metchosin camp program.

1. The staff pre-camp training should be extended to a full two weeks to establish unified and agreed techniques of dealing with individuals and policy. Also, during the pre-camp training, appropriate counseling techniques must be discussed and examined. This might best be achieved with the assistance of a psychologist who should also be a full-time member of the staff.
2. A specific time should be set aside each day by the counselors to discuss and evaluate the progress of each individual and group with the group. This would also be the time that the delinquents could get some positive feedback designed specifically to enhance their self identity. As the stated objectives of the camp are to improve self concept, all the activities in the program should be re-examined to see if or how they relate to the stated objectives.
3. As it was felt that all participants in the program need the recognition and honor from significant others, it is the author's opinion that significant others should be included in some aspect of the program where possible.
4. The counselors should be involved in some follow-up work with the delinquents of their group after the camp has finished. This may also require the implementation of "mini camps" or weekend camps to bring the group and counselor back together.
5. Activities specifically designed to provide the delinquent with the opportunity to experience different roles should be included

in the program. These activities should help the delinquent in the search for "who I am." Again, these activities and counseling should focus on giving the participants some positive feedback about themselves and their role.

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APPENDICES

APPENDIX A

INDIVIDUALS AND DEPARTMENTS CONTACTED IN A CROSS-CANADA SURVEY OF EXISTING GOVERNMENT PROGRAMS

1. Federal Government:
   Mr. Paul Oleniuk,
   Canadian Penitentiary Service,
   Box 8223,
   2002 Quebec Avenue,
   Saskatoon, Saskatchewan, S7K 3X5.

2. British Columbia:
   Mr. T. Stiles,
   Director Information Services,
   Department of the Attorney-General,
   Parliament Buildings,
   Victoria, British Columbia, V8V 4S6.

3. Alberta:
   Mr. Bob Davies,
   Forestry and Wilderness Challenge Programs,
   Solicitor General's Department,
   Melton Building, 7th Floor,
   Jasper Avenue and 103rd Street,
   Edmonton, Alberta.

4. Saskatchewan:
   Mr. Terry Thompson,
   Director of Corrections,
   Department of Social Services,
   2240 Albert Street,
   Regina, Saskatchewan, S4P 2Y3.

5. Manitoba:
   Mr. D. H. Lawrence,
   Director of Corrections,
   139 Tuxedo Avenue, Box 17,
   Winnipeg, Manitoba, R3C 0V8.

6. Ontario:
   Ms. F. Speer,
   Assistant Information Officer,
   Ministry of Correctional Institutions,
   Parliament Buildings,
   Toronto, Ontario.

7. Quebec:
   Mr. P. Berhier,
   Ministrere des Affaires Sociales,
   Hotel du Gouvernement,
   Quebec G1A 1B9.

8. Prince Edward Island:
Mr. L. P. Lynch,
Department of the Attorney General,
Box 2000,
Charlottetown,
Prince Edward Island, C1A 7N8.

9. North West Territories:
Mr. J. Britton,
Department of Health and Social Services,
P. O. Box 1169,
Yellowknife,
North West Territories, X1A 2L9.

10. Nova Scotia:
Mr. W. Baldwin,
P. O. Box 3245,
South Halifax,
Nova Scotia, B3J 3H5.

11. Yukon Territory:
Mr. S. Mounsey,
Director of Corrections,
P. O. Box 2703,
Whitehorse, Yukon Territory.

APPENDIX B

THE ROTTER
INTERNAL-EXTERNAL
CONTROL SCALE

*1. a. Children get into trouble because their parents punish them too much.
b. The trouble with most children nowadays is that their parents are too easy with them.

2. *a.* Many of the unhappy things in people's lives are partly due to bad luck.
b. People's misfortunes result from the mistakes they make.

3. a. One of the major reasons why we have wars is because people don't take enough interest in politics.
b. There will always be wars, no matter how hard people try to prevent them.

4. a. In the long run people get the respect they deserve in this world.
b. Unfortunately, an individual's worth often passes unrecognized no matter how hard he tries.

5. a. The idea that teachers are unfair to students is nonsense.
b. Most students don't realize the extent to which their grades are influenced by accidental happenings.

6. *a.* Without the right breaks one cannot be an effective leader.
b. Capable people who fail to become leaders have not taken advantage of their opportunities.

7. *a.* No matter how hard you try some people just don't like you.
b. People who can't get others to like them don't understand how to get along with others.

*8. a. Heredity plays the major role in determining one's personality.
b. It is one's experiences in life which determine what they're like.

9. *a.* I have often found that what is going to happen will happen.
b. Trusting to fate has never turned out as well for me as making a decision to take a definite course of action.

10. a. In the case of the well prepared student there is rarely if ever such a thing as an unfair test.
b. Many times exam questions tend to be so unrelated to course work that studying is really useless.

11. a. Becoming a success is a matter of hard work, luck has little or nothing to do with it.
b. Getting a good job depends mainly on being in the right place at the right time.

12. a. The average citizen can have an influence in government decisions.
b. This world is run by the few people in power, and there is not much the little guy can do about it.

13. a. When I make plans, I am almost certain that I can make them work.
b. It is not always wise to plan too far ahead because many things turn out to be a matter of good or bad fortune anyway.

*14. a. There are certain people who are just no good.
b. There is some good in everybody.

15. a. In my case getting what I want has little or nothing to do with luck.
b. Many times we might just as well decide what to do by flipping a coin.

16. *a.* Who gets to be the boss often depends on who was lucky enough to be in the right place first.
b. Getting people to do the right thing depends upon ability; luck has little to do with it.

17. *a.* As far as world affairs are concerned, most of us are the victims of forces we can neither understand nor control.
b. By taking an active part in political and social affairs the people can control world events.

18. *a.* Most people don't realize the extent to which their lives are controlled by accidental happenings.
b. There really is no such thing as "luck."

*19. a. One should always be willing to admit mistakes.
b. It is usually best to cover up one's mistakes.

20. *a.* It is hard to know whether or not a person really likes you.
b. How many friends you have depends upon how nice a person you are.

21. *a.* In the long run the bad things that happen to us are balanced by the good ones.
b. Most misfortuntes are the result of lack of ability, ignorance, laziness, or all three.

22. a. With enough effort we can wipe out political corruption.
b. It is difficult for people to have much control over the things politicians do in office.

23. *a.* Sometimes I can't understand how teachers arrive at the grades they give.
b. There is a direct connection between how hard I study and the grades I get.

*24. a. A good leader expects people to decide for themselves what they should do.
b. A good leader makes it clear to everybody what their jobs are.

25. *a.* Many times I feel that I have little influence over the things that happen to me.
b. It is impossible for me to believe that chance or luck plays an important role in my life.

26. a. People are lonely because they don't try to be friendly.
b. There's not much use in trying too hard to please people, if they like you, they like you.

*27. a. There is too much emphasis on athletics in high school.
b. Team sports are an excellent way to build character.

28. a. What happens to me is my own doing.
b. Sometimes I feel that I don't have enough control over the direction my life is taking.

29. *a.* Most of the time I can't understand why politicians behave the way they do.
b. In the long run the people are responsible for bad government on a national as well as on a local level.

Note: Items with an asterisk preceding them are filler items. Score is the number of italicized alternatives chosen.

APPENDIX C

TENNESSEE SELF-CONCEPT TEST

	Item No.
1. I have a healthy body	1
3. I am an attractive person	3
5. I consider myself a sloppy person	5
19. I am a decent sort of person	19
21. I am an honest person	21
23. I am a bad person	23
37. I am a cheerful person	37
39. I am a calm and easy going person	39
41. I am a nobody	41
55. I have a family that would always help me in any kind of trouble	55
57. I am a member of a happy family	57
59. My friends have no confidence in me	59
73. I am a friendly person	73
75. I am popular with men	75
77. I am not interested in what other people do	77
91. I do not always tell the truth	91
93. I get angry sometimes	93

Responses-	Completely false	Mostly false	Partly false and partly true	Mostly true	Completely true
	1	2	3	4	5

	Item No.
2. I like to look nice and neat all the time	2
4. I am full of aches and pains	4
6. I am a sick person	6
20. I am a religious person	20
22. I am a moral failure	22
24. I am a morally weak person	24
38. I have a lot of self-control	38
40. I am a hateful person	40
42. I am losing my mind	42
56. I am an important person to my friends and family	56
58. I am not loved by my family	58
60. I feel that my family doesn't trust me	60
74. I am popular with women	74
76. I am mad at the whole world	76
78. I am hard to be friendly with	78
92. Once in a while I think of things too bad to talk about	92
94. Sometimes, when I am not feeling well, I am cross	94

Responses-	Completely false	Mostly false	Partly false and partly true	Mostly true	Completely true
	1	2	3	4	5

Item No.

7. I am neither too fat nor too thin.. 7

9. I like my looks just the way they are.. 9

11. I would like to change some parts of my body.. 11

25. I am satisfied with my moral behavior.. 25

27. I am satisfied with my relationship to God.. 27

29. I ought to go to church more.. 29

43. I am satisfied to be just what I am.. 43

45. I am just as nice as I should be.. 45

47. I despise myself.. 47

61. I am satisfied with my family relationships.. 61

63. I understand my family as well as I should.. 63

65. I should trust my family more.. 65

79. I am as sociable as I want to be.. 79

81. I try to please others, but I don't overdo it.. 81

83. I am no good at all from a social standpoint.. 83

95. I do not like everyone I know.. 95

97. Once in a while, I laugh at a dirty joke.. 97

Responses-	Completely false	Mostly false	Partly false and partly true	Mostly true	Completely true
	1	2	3	4	5

Item No.

8. I am neither too tall nor too short 8

10. I don't feel as well as I should 10

12. I should have more sex appeal 12

26. I am as religious as I want to be 26

28. I wish I could be more trustworthy 28

30. I shouldn't tell so many lies 30

44. I am as smart as I want to be 44

46. I am not the person I would like to be 46

48. I wish I didn't give up as easily as I do 48

62. I treat my parents as well as I should (Use past tense if parents are not living) 62

64. I am too sensitive to things my family say 64

66. I should love my family more 66

80. I am satisfied with the way I treat other people 80

82. I should be more polite to others 82

84. I ought to get along better with other people 84

96. I gossip a little at times 96

98. At times I feel like swearing 98

Responses -	Completely false	Mostly false	Partly false and partly true	Mostly true	Completely true
	1	2	3	4	5

Item No.

13. I take good care of myself physically 13

15. I try to be careful about my appearance 15

17. I often act like I am "all thumbs" 17

31. I am true to my religion in my everyday life 31

33. I try to change when I know I'm doing things that are wrong 33

35. I sometimes do very bad things 35

49. I can always take care of myself in any situation 49

51. I take the blame for things without getting mad 51

53. I do things without thinking about them first 53

67. I try to play fair with my friends and family 67

69. I take a real interest in my family 69

71. I give in to my parents. (Use past tense if parents are not living) 71

85. I try to understand the other fellow's point of view 85

87. I get along well with other people 87

89. I do not forgive others easily 89

99. I would rather win than lose in a game 99

Responses -	Completely false	Mostly false	Partly false and partly true	Mostly true	Completely true
	1	2	3	4	5

	Item No.
14. I feel good most of the time	14
16. I do poorly in sports and games	16
18. I am a poor sleeper	18
32. I do what is right most of the time	32
34. I sometimes use unfair means to get ahead	34
36. I have trouble doing the things that are right	36
50. I solve my problems quite easily	50
52. I change my mind a lot	52
54. I try to run away from my problems	54
68. I do my share of work at home	68
70. I quarrel with my family	70
72. I do not act like my family thinks I should	72
86. I see good points in all the people I meet	86
88. I do not feel at ease with other people	88
90. I find it hard to talk with strangers	90
100. Once in a while I put off until tomorrow what I ought to do today	100

Responses-	Completely false	Mostly false	Partly false and partly true	Mostly true	Completely true
	1	2	3	4	5

MEANS FOR
TENNESSEE SELF-CONCEPT SCALE

Score	Mean
Total Positive	345.57
Identity	127.10
Self Satisfaction	103.67
Behavior	115.01
Physical Self	71.78
Moral-Ethical Self	70.33
Personal Self	64.55
Family Self	70.83
Social Self	68.14

APPENDIX D

METCHOSIN CAMP FINAL EVALUATION
SUMMER PROGRAM

August 16, 1978

PROBATIONER: Allan James

I have found this report on Allan to be the most difficult to write, mainly because of the elusiveness of any consistency in his behaviours during his month at Metchosin Camp. He has developed a personality which swings from one extreme to the other in terms of co-operation, sincerity, enthusiasm, and conscientiousness. Due to this, I found Allan most difficult to work with.

At worst, Allan became extremely non-cooperative, outrightly refusing to comply with requests. His self-gratification needs (i.e. smoking) are extremely powerful, frustration of which only serve to increase his desire for satisfaction. He can be lazy in the extreme, apparently drained of all energy which could be devoted to a task. He can become violent with the slightest provocation and I had to intervene to prevent a fist fight between himself and another probationer on two occasions. Allan does not like being told what to do in most situations and may react argumentatively or in a particularly "infantile way", apparently hoping to develop a sense of sympathy in his tormentor.

On the other hand, Allan demonstrated a natural sense of humour, on many occasions providing valuable moments of comic relief to the entire camp. He made frequent efforts to reduce conflict within our group by offering alternative suggestions, and demonstrated initiative and imagination on out-trips in matters of food preparation and trip progress.

I witnessed Allan make voluntary efforts to assist other group members in difficulty during out-trips, and frequently heard him singing while canoeing. Allan also made a fine speech at graduation ceremonies, relating our group's experiences on the West Coast Trail and Nitinat Lakes. His achievement on the Canoe and Climbing Theory were excellent, obtaining 44/45 and 34/35 respectively.

On occasion, he would approach a work task with much enthusiasm and vigor, showing an ability to co-operate well above average.

I believe Allan is very much controlled by and at the mercy of his apparently intense feelings. If he is feeling good about himself and his situation, his behaviours are very positive and vice versa. But there does not appear to be a happy medium with Allan.

On a one-to-one basis, Allan is very communicative about his feelings and attitudes towards the world around him. His comments to me indicated a very negative feeling about his life, and his inability to control his own destiny. He feels he is at the mercy of many internal and external forces, and because of this, generally resents any authority, while at the same time, appreciating the need for it.

His comments also indicate that he views delinquent behaviours as a norm and I believe this to have resulted from his social involvement in criminal activity.

Allan had a very great problem coping with the demands of the solo experience. He apparently had intense fears of being alone with himself in an unfamiliar environment. He expresses himself well, as shown in his journal entries, and stated that he learned a great deal from his solo experience.

quote "......this has been one bad experience and now I think I have learned something......this depression is killing me, I feel like an exile from the world......I am truly sorry I ever got in trouble with the law."

FRANK DONALDSON

Instructor
Metchosin Camp
Summer Program

METCHOSIN CAMP FINAL EVALUATION
SUMMER PROGRAM

August 16, 1978

PROBATIONER: Doug Windsor

Doug demonstrated a satisfactory level of involvement and competence in the activities of Metchosin Camp, and showed exceptional interest and ability in the rock climbing skills. However, he did have trouble adopting to activities which caused him any discomfort, particularly ocean swimming and pack carrying.

Doug learned to be more aware of his actions and their consequences as a result of his apparent knack at doing the wrong thing at the wrong time. Such actions were not tolerated by others in our group and Doug suffered a great deal of personal criticism as a result. I do not believe Doug's awkward and often irritating behaviours to be intentional on his part. They seem more a result of not having experienced an interdependant group living situation in the past.

Outwardly, Doug reacted to peer criticism with an indignant posture (he accepted counselor guidance silently) as if he refused to believe in his fault. However, I think this was necessary for him to retain his self-respect, while he learned not to "step on others toes". I believe that Doug made the greatest progress in this area of his personality.

Doug was usually very quiet but responded well to one-to-one counselling. It was during these occasions that he "opened up" and showed himself to be a sensitive, intelligent and often underrated young person. He told me that he was very aware of the difference between being "talked at" and being "talked with"; and that he knew he did clumsy things but that he was trying his best to consider the results of his actions.

Doug is capable of working well when the task is very clear in his own mind. He needs to learn to listen to instructions more carefully. He did exceptionally well in the brief academic session on Canoe and Climbing Theory, scoring 44/45 and 35/35 respectively. (Doug also showed an above average ability in math.)

Doug's greatest problem lies in the area of human relations skills. He needs more exposure to group situations in which he is dependant on others and vice versa. He was unable to form a sound relationship with others in our group because of his lack in this area of his personality.

In his journal, Doug wrote that "I don't think I'll get into trouble for a long long time, I think I have finally learned my lesson." He also indicated a recognition of internal change and a desire to be back with his family.

Doug handled his solo experience with calm confidence and I believe he did a lot of thinking during this time.

FRANK DONALDSON

Instructor
Metchosin Camp
Summer Program

METCHOSIN CAMP FINAL EVALUATION
SUMMER PROGRAM

August 16, 1978

PROBATIONER: Henry Frazer

During the month at Metchosin Camp, I observed a noticeable change in Henry's attitude and behaviours. I believe this to have been a result of Henry's sincere and enthusiastic enjoyment of many activities. He proved himself to be capable and at home in the outdoors and I expect he will continue to develop himself in this direction.

With respect to our camp, Henry kept to himself much of the time, and while in camp, seemed to prefer associating with the older group led by Matthew. He did not develop a rapport with the other probationers in his group, but I do not believe this to be entirely his fault. When the opportunity arose, Henry adapted well to a leadership role and frequently made statements which indicated a maturity beyond his years.

His attitude towards work appeared to be very negative. He avoided chores constantly, was very concerned that others were doing less than he, and was unable to attend to a single task for more than a few minutes. He had a particularly difficult time attending to the instruction and examination of Canoe and Climbing Theory.

Henry is highly critical of his peers, capitalizing on any opportunity to belittle or ridicule. We discussed this trait at some length and I believe he is more aware of this in himself now. After many success experiences at camp, changes took place in Henry's sense of self-worth and this may have some influence on his attitude toward others.

Henry occasionally demonstrated a very short temper, but this usually verbally and on no occasions became violent. He was never a source of trouble, was basically dependable on out-trips, and seemed intent on cultivating a good relationship with his counsellor, although he is a fairly private person and not easy to get to know well.

He did not care to discuss his delinquent behaviours and so I am not informed as to his attitudes in this area, but I do believe his rehabilitative potential to be quite high.

In view of this, he should be guided to develop his abilities in outdoor recreational pursuits. Remedial work in the area of verbal skills would also greatly benefit Henry at this time.

Exam Marks (final)	Canoe Theory	40/45
	Climbing Theory	30/35

FRANK DONALDSON

Instructor
Metchosin Camp
Summer Program

METCHOSIN CAMP FINAL EVALUATION
SUMMER PROGRAM

August 16, 1978

PROBATIONER: Max Hicks

Throughout his month at Metchosin Camp, Max demonstrated a consistent good nature, enthusiasm for the activities, and a willingness to co-operate with others. On occasion, he showed a reversal of the above traits, but these were few and generally not of serious nature.

Max appeared to adapt very easily to the routine and tasks of camp life. He was nearly always leading our group on the morning runs, helped voluntarily with kitchen chores, and on his own initiative, cooked a meat and potatoes meal on the trail for six people during our first out-trip. (I was concerned that Max's positive attitude might be detrimentally influenced by exposure to more severely delinquent models, and unfortunately, I believe this to have taken place to some extent.)

Max's camping skills and knowledge of the outdoors were very highly developed, his personal habits were sound, and his social abilities (friendliness, humour etc.) are also good. Participation and leadership during a campfire sing song is a good example of the latter.

Max is also very self-reliant and capable, maybe too much so for his age. He demonstrated skill in the canoeing activities and confidence in the rock climbing. Occasionally problems would arise over his inability to accept criticism, especially from peers, and to relate well to an authority figure, particularly if he could not see sense in a request himself. (This may be an indication of above average cognitive ability as well.)

Max indicated to me that his expectations, developed by others before the camp started, were not met by the reality of Metchosin Camp. He had not expected the rigor and regimentation.

Upon talking about his delinquent activities, he verbalized an extreme dislike and disrespect for the police, and a view towards these activities as "fun" and "something to do".

Max approached the "solo" portion of camp requirements with courage and confidence, but was visibly upset at being alone for three days.

Exam Marks:	Canoe Theory	39/45
	Climbing Theory	31/35

On the whole, the Metchosin Camp experience was beneficial to Max. From my brief acquaintance with him, I would guess that his offences have been committed out of his willingness to be led in that direction and that his potential for a non-delinquent life style is very high. All efforts should be made to keep him active in sports and school, and to prevent his association with those who influence his delinquent activities.

FRANK DONALDSON

Instructor
Metchosin Camp
Summer Program